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# Written for The Better Way. SIX CHAPTERS FROM THE LIFE

# OF A SPIRIT.

BY M. T. SHELHAMER.

# CHAPTER IV.

"MISS ANGEL" REAPPEARS.

A little girl, forlorn, hungry, and sad, standing upon the corner of a dusty street eagerly gazing into the distance with the anxious hope of seeing one gentle face appearing once more in her path, the tangled, matted hair falling over her shoulders beneath its ragged hat, and her greasy little hands grasping the old basket, as she leans forward in almost breathless expectation of meeting a person that never came. This is the picture that presents itself to awaken mystic echoes as they sweetly repeat the valuable and instructive precepts and lessons imported to them by teachers. of the better land.

For the time, the scene and her sur-

vision; she does not behold the group of and on such days a little more of brightstudious scholars, the benevolent teacher, nor that party of visitors who stand just gleamed across her path. in advance of her seat. Only one of the so forcibly, and was so generously bene-number is visible to her sight, the face of fited by his kind hand, Miss Angel was the gentle young lady who has spoken, beside the child. The good spirit had and whose fleecy, lace like robes fall around were not bestowed that day, and had looked her form in graceful folds. Somehow, about for some assistance of a practical Daisy knows that she has seen that face kind. In her former life she had known before, and that it is one she has long watched for and desired to meet. And something of Adams and his ebullitions of a benevolent character, and to-day she found him in his best condition and sucnow, other pictures of the past arise before | ceeded in contriving the meeting between her childish vision; she beholds the same that warm-hearted man and the little streetlittle ragged, unkept girl standing before waif of which we have had an account. an open carriage in which a pale and delicate young woman is seated; in the out- Angel had lost track of her protege, and stretched hand of the lady is a bright silver had never come in contact with her until coin—slowly it dawns on the child that it is money, and money is something with to day in the summer land where children dwell.

It was now explained, by the teacher. which the people of that world where the that undoubtedly all association between carriage was, used for purchasing the good the child and her Miss Angel had been things of life. The hand has just dropped severed for wise purposes. It had not a round golden orange into the basket of any memory of her former miserable life the beggar maid; and now the little one and its vicious surroundings, until the enseems to hear a far-off silvery voice re- tire influence of that career had been dispenting strangely familiar words; as: pelled from her nature, and its atmosphere dissipated. Because of this method, the I will try to find you. When I get strong more easily to eradicate the seeds of inagain I am going to try and help some of herited evil from her heart, and to overtion little Daisy recalled the events of her darkness gleamed the white face of the happy memories of a wretched past.

The trials and the sorrows were over;

was, yes, it was the same; and, with a great and fervent gasp, Daisy stretched out her hands toward the lady, and cried : Miss Angel, Miss Angel! come at ast!" grasping the folds of the visitor's nowy robes, as if to hold her forever more. It had all passed so rapidly that the lady was still speaking to the teacher, in reply to the questions put to her concerning her experience in other schools in

puzzled and surprised; but in a moment she recognized the child, and raising her to her feet, she said: "Why Betsey Brownit is little Betsey, is it not? I am truly glad to find you again, and in such a lovely only remained a little while on earth after our meeting. I was very ill, and I could

Of course, this very interesting episode drew the attention of not only Miss Angel's companions, but of the teachers and pupils as well. The story of this reunion, and what had preceded it, had to be told, and what had preceded it, had to be told, and then it transpired that the young lady but exceedingly crystal-like lake, just in the whose mortal name had really been "Angela Howard," had been a resident of dwelling thereon, which now stood comthe spirit world about four years; that because of the distress of those dear friends and women of the valley, who exercised she had left on earth, over her death, she had been frequently attracted back to the mundane world, and had spent much of her time in seeking to influence the minds of her friends to deeds of kindly benevolence for the pour.

Visions and remembrances of little Betsey Brown—whom she had seen but once glided over its silver surface in their Give me proof of it, and in the same now, and am not considered credulous by during her mortal career, haunted the good dainty floats, toward the pretty dwelling moment came five loud knocks as from Spiritualists worthy of the name. In the spirit Daisy in that beautiful spot where spirit; and once or twice she had gotten Miss Angel, for a fe during her mortal career, haunted the good the lights and shadows upon the flowery near to the child in her miserable life. But with Martha Dune, and Daisy had the his condition." aisle in beautiful precision, and where the the magnetic atmosphere of Smudge Court pleasure of her company upon more than musical sound of childish voices daily had been so murky, and the quarrelsome, one charming excursion and attractive turbulent dispositions of its inmates had walk. The two women seemed to grow been so repulsive to Miss Angel-as we while Martha found in her guest the comshall henceforth call the lady—that it was plement of powers that she did not possess seldom she could overcome their influences and which brought her strength and peace sufficiently to get near the child. A very roundings are blotted out from the child's few times she had done this thing however; ness than was usually allotted to the waif

On the day that Betsey met Mr. Adams

After Betsey had been taken ill, and

It was now explained, by the teacher,

THE BETTER WAY. and touched with a heavenly light. It memories of the past this young spirit was the same; and, with a would gain strength of character and lovliness of soul. Through them her sympathies and compassions for other unfortu-nate waifs would flourish and expand into beautiful manifestations of love; and the more delicate and refined parts of her being would only grow with greater lustre by their contrast with what her portion must have been amid the slums of earth; and thus would the very remembrances prove of untold value in the time to come.

Now, that she had found her former friend, Daisy seemed afraid to lose her gain; but there was no cause for fear. Now, as the little form darted forward Miss Angel had come to Happy Valley for and clasped her robes, she looked at first the expressed purpose of sojourning there there should be room for her. There is always power and opportunity and field for labor in any chosen pursuit of progressive spirits; and therefore the lady had no difficulty in finding employment and a place place as this—tell me child how did it satisfaction, and even a feeling of joy, that come about? I did not forget you; but I she bade farewell to the companions who had conducted her hither, and who were about to travel to other parts of the great ence of shipwreck, I am in the habit of keep-spirit world. Miss Angel had no desire to ing most of my clothes on in stormy weathearth discards, and in training them to I said to him: 'In a night like this my veshe contemplation of its results.

Only a short time before, a master workman, of marvellous execution and wondrous power, had appeared in the valley, shadow of two stately trees, had, in a very pleted but untenanted. The wiser men and women of the valley, who exercised a sort of guardianship over its inhabitants, and who, in a measure, directed its wife about what had taken place, and had affairs, and who supervised its school commissioners, seemed to know very well for whom this pleasant abode was intended; but, as yet, no word had gone forth in relation to their knowledge, and much interplayed upon the banks skirting the lake, or

rapidly together in unity of spirit; and as they reached her life from this other soul. Miss Angel, in turn, received from her hostess a helpful influence and magnetic support in the new path she had

ncouragement. What would Amasa Howard, the rich and influential merchant have said to his daughter eschewing the more splendid possessions and advantages of the upper circles of society and taking her place with a band of enthusiasts who had gone out as missionaries of light and as ministers of voluntarily renouncing the companionship of grand intellects, and the glories of high courts, to take her place with the devoted souls who care more for the welfare of earth's neglected waifs than for the adula- and his judgment should not be ridiculed. tion of the multitude or the splendors of a kingdom.

# (To be continued.)

Last year a Russian peasant, living near Odessa, was sentenced to six months' im- ble object in deceiving, and who do not loose and untruthful a letter was printed prisonment for blasphemy. A correspondent of the London Times was recently that explanation be accepted by anyone who obliged to have noticed it if I had not alpresent in the Appellate Court of Odessa while the peasant's appeal was being heard. He writes as follows: "The appellant's offence was this: Tired and weary after a long day's labor in the harvest-field last year he entered the village tavern and Now little one, run home, and some day spirit guardians and teachers could work drank a glass of vodka. After this appetizer he was supplied with a small meat roll, hand performer can, by his art, make cial mediumship, and I think there is some called in Russian "pirog." The peasant found the "pirog" such excellent eating they are locked in a drawer of your own lity (?) take commercial mediumship cum the poor little waifs in this city, and I come any unlovely tendencies of character found the "pirog" such excellent eating they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial mediumship cum from the woman of Endor down to the they are locked in a drawer of your own lity (?) take commercial m won't forget Betsey Brown." "Betsey existence, while, at the same time, they be writing mediums do. As of rapping, table writing mediums do. As of rapping, table could attend and nurture into life the sweet icon!" The latter is the sacred picture moving, and slate writing, so of other Brown"—who was she? and then it all flashed on the child—the dingy abode in Smudge Court, the quarreling family with whom she had lived, old "Marm Stebbins" and her crabbed disposition, all came back and principles of the spirit that before that the spirit that before the highest nature. Thus, all knowledge of her former existence as Betwork and her crabbed disposition, all came back and principles of the spirit that before that is usual for visitors to uncover and cross themselves. The peasant's exclamation was highly complimentary to the cook of the tavern, but the parant parant the parant parant the parant revelation and meet those she had known ish priest, to whom it was reported, heard without a shock. But by this time the spiritual part had gained such power as to the prosecution and sentence. The peaslong-past earthly life, and remembered what over-balance and repress all earthly taint ant whom I saw enter the box and devoutand where she had been. The full force of the little life, and it was not only safe, but pleasant and desirable for Daisy to was a middle aged, jovial, and good-temand where she had been. The full force of her lonely, pent up, miserable life, broke in upon the startled child, and out of the in upon the startled child, and out of the little life, and it was not only sate, but pleasant and desirable for Daisy to meet Miss Angel once more, even if the encounter brought to the little one the unrelieved by the court reducing the original sentence to one month's arrest." Orthomother or not they are only tricks is a problem that may be solved to the satisfaction of candid

We are indebted to the "Banner of Light" for the following, translated from the "Neue Spiritualistische Blaetter," Berin, April 5, 1888:

"In the year 1853 I made a journey around Cape Horn, in company with my wife, who one day said to me: 'Can you explain the knockings which I hear so so. We all must remember that the pheoften in the cabin? I answered: 'Pernomena are the only distinguishing feahaps it comes from spirits.' When she again heard knockings I went with her to the cabin, and by the alphabet the name sensuous proof that man's existence sur-Lydia was spelled out. This was the vives physical death, all else is common name of my wife's dead mother, and we now knew that she was with us on our and taking care of some of its little ones if journey. When it was very stormy, and my wife, from the heavy rolling of the when she from the knocks spelled out: who do not seem to be aware of that posi-Be still; there is no danger.'

"One morning, at half past one, she woke me and said : 'Quick ! up ! I hear knockings; may be it denotes danger.' Since in my former travels I have had, during the middle of the night, an experiing most of my clothes on in stormy weathnot see any one; but after coming to this go with them; she felt that her place was life I thought of you, but could find no here, and that if she could be of assistance on deck. I found the head sailor on looktrace of the little girl that had so attracted in receiving any of the little ones that out; nothing unusual had taken place, but move into paths of usefulness and honesty, sel was once run down; therefore look out if they don't show themselves in our life, she should find the fruition of her work in sharp—examine everything and see that all in our daily walk and conversation, it will

is right.' "I returned to the cabin and informed my wife that I had not discovered any danger. Immediately after we heard knockings which spelled out, 'The ship Sabine is near-therefore be careful, so as not to strike together.' I rushed on deck just in time to avoid a collision with the coming vessel, which passed very near with the utmost haste, so that we, in the remarked that the danger might come at some time so quickly that we could not have opportunity to spell out the knockings, we heard raps again, which rendered this sentence: 'In every coming danger est was displayed by the children, as they we will knock five in the direction from which that danger threatens? I said: placed confidence in him, but I am not a hammer-so pronounced as to have awa-Miss Angel, for a few days, sojourned kened any one from sleep, had such been

# Luther R. Marsh,

Madame Diss Debar may be a mere adventuress and confidence woman, her spirit frauds of at least some of them. When portraits the veriest daubs, and her profes- the editor of the "File-Us-Off" once said ty of fraud. But nothing appears to justify the flippancy with which Mr. Marsh's this friend said to this editor, "you do not convictions are treated. Mr. Marsh has know Mr. Wetherbee, and are mistaken,' for years been one of the leading lawyers and it silenced him. entered upon that proved of the greatest of the State. He has been accustomed to of the State. He has been accustomed to I am a believer in the phase because I stead of "crushing out," raids and prosesift evidence and weighs facts. It is true am a believer in my senses, and have had cutions are often followed by extraordiings in his presence, under circumstances that made the interposition of hu-man agency impossible. He may be de-ceived; but his sincerity is not disputed,

The explanation that spirit rappings are produced by the medium's toe-joints is not rappings made under the influence of nonprofessional mediums, who have no possi-

doubts the ventriloquial power of toejoints. movements of heavy articles in response to the mere touch of a medium; and while slate writing may be done by sleight of hand so as to deceive the most vigilant, it Whether these phenomena, assuming

lady who had served her so graciously and for whose coming she had longed and even wept in her childish grief. Now, the same fair face beamed before her, less pallid, more sweet and beautiful, if that could be more sweet and beautiful, if that could be may for ought I know, be a fiction), say that they are only tricks is a problem that may be solved to the satisfaction of candid that they are only tricks is a problem that may be solved to the satisfaction of candid that they are only tricks is a problem that may be solved to the satisfaction of candid that they are only tricks is a problem that may be solved to the satisfaction of candid that they are only tricks is a problem that may be solved to the satisfaction of candid that the above are "the lowest type, etc.," I know they will average as well as the older than I am, and will die first, and may be solved to the satisfaction of candid that the above are "the lowest type, etc.," I know they will average as a claim of power to produce the may be solved to the satisfaction of candid that the above are "the lowest type, etc.," I know they will average as well as the older than I am, and will die first, and above some of the grow evidence of fraud, and belief in their genuinness as proof of idiocy. "Virtue is from vice." "Virtue is from vice." "Virtue is from vice."

Materialization.

To the Editor of The Better Way.

I like very much THE BETTER WAY of July 28th; so I do all your numbers, particularly your late ones. They have been dorsement, but I will make a short article strongly on the side of phenomenal Spirit-ualism, and this late number particularly soon. John Wetherbee. ualism, and this late number particularly ture of our light or truth, which means the sensuous proof that man's existence surproperty with other religious beliefs. Eliminate the phenomena and Modern ization," and therefore all mediums are Spiritualism has no raison d'etre, and yet vessel, became frightened, she was reassured there are Spiritualists, at least in name, [indisputable fact.

> Of course I am aware that the important thing is what the phenomena teach; the ethics, the philosophy and the influence on human life, are the essential points of mittee of Safety in this city, and it in-Modern Spiritualism, but we must seek first, "the kingdom of heaven" in the sensuous proof, and then the essential points, the ultima thule will be added to us, and be the measure of our unbelief in the sensuous phenomena. This may be a hit on those Spiritualists found among the raiders, but I mean it all the same; the raiding object being to stamp out materialization by their own confession, as being synonymous with fraud. I believe thoroughly in stamping out fraud; but it is good law and good sense to let possible frauds escape rather than to stamp out a truth.

Dean Clark, who is a Spiritualist in sympathy with the raiders in the paper above referred to, speaks of my being a well-meaning victim of misplaced confidence, etc. Well, I was a victim of mis-Spiritualists worthy of the name. In the to reflect the average conditions of their articles which Clark says I have flooded surroundings. THE BETTER WAY and the Golden Gate, I have said again and again that I do not take kindly to the phase of materialization (From an article by Louis F. Post, in New or its conditions, and, but for my experience, I might have found in the ranks of the raiders, and perhaps been blind to the ions of supernatural power another varie- in the presence of one of my friends, "Oh, Wetherbee, he would believe anything,"

he is an old man, but until now no one has positive proof of the fact, and in the light nary facts through the same or other mesuspected that his faculties were weaken- and under test conditions also; and you diums. ing, nor is now suspected except in refer- have stated in your editorial comments, on ence to this particular matter. He has a the fair, rational letter of S. T. S. in the large practice, to which he devotes his paper referred to, some of your experience usual attention and skill, and he holds a in the phase which is most interesting, and public office in which he exhibits the same from my own experience I believe to be peace in other lands to the degraded and intelligence and judgment that have always the ignorant? And this was what the cherished daughter had done in the spirit-world, woman, Diss Debar, has produced paint-world, wowand the companies of the destruction o ished heads.

Now, speaking of the article which was are not as other men. printed in the Golden Gate headed, "a "Let him who is w referred to in that article, that I have replied to it at length, and it is nearly time for it to appear in that paper, so it is not satisfactory to anyone who has heard such necessary for me to spin this letter out by going into that. I got many letters from sinners. Till then they had better dry up. listant people who were surprised that so ready done so. Some of the letters I have No explanation has been made of the sent to that editor, and he may reply to denies writes himself an ignoramus. A your remarks, and perhaps do so in the publication of my article. Mr. Owen must knowledge of mediumship, which admits publication of my article. Mr. Owen must knowledge of mediumship, which admits have had good reason for printing that of no doubt. If once, then why not many letter, by having discovered some frauds times? If at all, there is a law and science. which have weakened his faith in commerlity (?) take commercial mediumship cum the face and eyes of Dean Clark and his friends, the raiders, that Mrs. Fairchild, Mrs. Ross, Mrs. Cowan, and the Berry jugglers do perform them in places not at all adapted to trickery.

positively the first named four to be genu-Six or eight able-bodied raiders have never been able to grab a spirit that stayed grabbed; while if they had grabbed you or me they would have retained us. While the raiders, through this Colcher, (who may, for ought I know, be a fiction), say that the characteristics leaves the second stayed and the second stayed and the second stayed and the second stayed second stayed and the second stayed second second stayed second second

I would like to say something about the written endorsement of the Rev. M. J. avage, Professor James and others of equal note, excepting John C. Bundy, which will give another color to the en-

# Materialization-Boston Committee of Safety.

BY JOHN B. WOLFF.

"What we seek to do is to crush out maerializing mediums." This tells the whole tory. The animus is born of the assumption that there is and can be no "materialfrauds who claim that "materializations" are possible. What this committee did or did not expose I don't know, only as I read both sides in the papers. But, judging from the animus, the assumptions, and the methods, they are about as well qualified

for their work as the Seybert Commission dorsed one of the veriest frauds of the age. Another in New York City, and it indorsed a medium who was guilty of the most palpable frauds. Then we had an outside Committee of Raiders, which assured all mediums frauds (about as sensile as the Boston raiders), and after the mountains labored, a little mouse was born. It exposed a medium, whom I had exposed a year before in a daily paper.

The barking of these guardians is of itself suspicious-Bundy, Savage and a Harvard Professor. Pray what do these men know more than any other men, that they should set themselves up as raiders, guardians, protectors, etc, to crush out anybody or any form of mediumship?

Many years of careful study has taught

1. That mediumship is not a matter of morality any more than music.

2. That the highest truths and most important facts come through persons of ordinary mentality and doubtful morality. The first direct proof I ever had of supermundane intelligence came through a person tabooed by society. Jewels are sometimes found with rough coating.

3. That mediums are often compelled

The man who pretends to knowledge he does not have, or to do that which he can not, is as much a fraud as any of the raided mediums, if guilty. What makes Rev. Savage any better than any other man? By wearing the prefix he claims deference for the "cloth" instead of the man. By the prefix the world understands that he claims special knowledge of the Infinite, and authority to represent Him, which is a fraudulent pretense, and he is hardly a fit judge or guardian for others.

It is somewhat a singular fact that in-

There are respectful as well as disreputable frauds. Frauds in law, medicine, theology and business. I meet them daily. They are well-dressed, and move in the best circles, some of them. They atthe orphan, and still thank God that they

printed in the Golden Gate headed, "a "Let him who is without sin cast the word from the raiders," I will say as I was first stone." Let these raiders look into their own hearts and lives and see if there is an absolutely clean record there. If they are sinless, then let them get cart loads of boulders and whack away at the

> Now as to the main point. There is, outside of Spiritualism and ordinary mediumship, abundant proof that spirits can make themselves visible and audible. The cases are so numerous that the man who Then why not repeat without limit? What a sweet time these raiders will have in "crushing out" all materializing mediums, from the woman of Endor down to the

> and strike their own wind-bags.
>
> I don,t know these raiders—don't want to know them. There is too much of "holier than thou," harpy about them to suit me. A little more modesty and knowledge would make them appear better in the eyes of sensible people. -[Golden Gate.

# Would Have to Explain First.

A maiden of some ten years, living on Franklin street, helped herself to the last orange on the plate at lunch, recently. "Why, my dear, that is selfish," remarked her mother, "you should have waited to see if mama didn't want it." "Well that

"The Way, the Truth and the Life," Through the Mediumshipfof Mas. M. Boozen, Grand Rapids, Mich.

What then doth more concern us Than the laws of life, to day? And what would Tr smegist The wise Egyptian, say ? Is just now quite out of reach Hence 'tis alone by proxy That he can mortals teach,

Beware of sounding titles. Lest you fall upon a smare Your weakbesses laid bare-Be made to do the bidding Of the evil power of mind Yet deem yourself the wisest Of all the human kind,

God's instruments are many, Which may confound the wisdom Of him who boasts to teach. Out from the mouths of sucklings, It is written, we may bear A wiser, truer gospel Than that of sage or seer.

All things do have their uses, And, barring their abuses, The river Styx may span With million billion bridges O'er which angels come and go, And thus create a heaven While here in form below

Then speak not ill of neighbor Lest you hurt your inner self ; And be your highest labor To master love of pelf. So shall each failing member Through its pain be well annealed-Your will, conjoined to heaven, In soul life stand revealed.

Thus pass through grades of matter-Hold or cast it off at will-This is to be the wisdom The ages shall fulfill. The wisdom of the Buddha. This the wisdom Moses sought From lore of the Egyptians, The truth that Jesus taught;

In him alone fulfilling. While the ages ran their course; Knew he the fountain source Of that pure will of being Which forever stands revealed, And in each nerve renewing Immortal fruit shall yield.

Overflow the troubled soul ; The forces of demerit Submit to Its control The life of life within you Be but one perpetual joy-The crucible of nature Be cleaneed of its alloy. For know this truth in Adam Has been hidden o'er and o'er,

Then must the power of spirit

That illnesses of members (Which oftimes vex us sore) May be expelled by spirit Until death is overcome-The struggle here with matter To God's will shall succumb. Since all have dled in Adam,

So all shall live again; While knowledge of the perfect Will come to erring men : And spirit, clothed in matter, Re refined, perfected, pure, Will yet attain a body Forever to endure.

Has not the master told us That the way of life is plain-The fool and the way farer May surely find the same? Then why be blind to forces That must dissipate our life ! Be, every hour, determined ! Rise, rictor, in thy strife.

Turn not unto physicians; They but weave for you a snare-They do their work for money. Their poisons, they declare, Have greater power than spirit To restore us from our pain; Yet death, with many harvests, Doth whiten o'er the plain.

The sum of all the lessons We shall find to be but this The master e'er has taught us, Not once the way to miss : Slay not the life within you For the spirit suffers loss -And its harvest rich shall bring us All sacrificial cost.

And Hermes Trismegistees Many centuries before Recovered the same mystery From Egypt's sacred lore.

Shakspeare and Bacon. No author probably ever set greater store than Bacon upon the produce see that it was neither mangled nor misrepresented by careless printing or editing. Neither is there the slightest reason to believe that he did not take care-nay, on the contrary, that he was not of especial pains to insurethat the world would be informed of everything he had written which he the first or 1623 folio of Shakspeare's plays was published, with the following title page: "Mr. William Shak It was a portly volume of nearly one many months, probably the best part of a year, to set up in types and get printed off. The printing of similar folios in those days was marked by anything but exemplary accuracy. But this volume abounds to such excess in typographical flaws of every kind that the only conclusion in regard to it which can be drawn is that the printing was not superintended by anyone competent to discharge the duty of the print-ing house "reader" of the present day, but was suffered to appear with "ail the imperfections on its head" which distinguish "proof sheets" as they issue from the hands of careless or illiterate compositors. Most clearly the proof sheets had never been read by any man of literary skill, still less by any man capable of rectifying a blun-dered text. In this respect the book offers a marked contrast to the text of

perfection.

Written for The Better Way.

BY PROF. C. W. PETERS.

Mind is said to be incomprehensible. Webster says, it is the intellectual or rational faculties in man; the under standing; the power that conceives, judges or reasons; the entire spiritual nature; the soul. That the intellect, the understanding, the soul is mind.-Upon this definition philosophers have built volumns of mental science, scanned human action and rummaged cause and effect to find the human mind, and the world's theological armies have preached, and are still preaching the combined. As the discovery of one truth leads to the unfoldment of another we are led to inquire, is ethereal matter an entirety? No, it is not. It is a mass of indi-

visible particles. Atmospheric air is them, is it all a void, nothingness? Is the universe a measureless limitless void | break. save here and there a mote called a fill their lungs. If it was entire, admitting of no division, would not each respiration take the whole or none at all? It has, at different altitudes, been bottled, analyzed and found composed of like elements, every unit united in given proportions. Plants breathe it. Genius catches, confines, measures, weighs and utilizes it to the needs of man. Is the tree of the earth wherin it is born and perfected? Van Helmot planted a five pound willow in two hundred pounds of dried earth, in which he nursed it five years and then removed and weighed it. It then weighed one hundred and sixty nine and one-fourth pounds. The earth, dried as before, lost two ounces, which doubtless adhered to the willows feet.

Magnetism is generated and dispensed in limited quantities, and there exists matter still more ethereal called electricity. In the deep bosom of nature it exists unheard, unfelt, unseen. It is the ignis fatuus frolicing in the noxious dancing in the polar zenith, and the electric flash shooting through the black bosom of nimbus in the pathway of the storm.

Genius catches and makes it subservient to the mastery of mind. Uncontrolled, it is an incendiary marching arm in arm with the reckless storm, committing assaults, arsons and murders. Controlled, it flies over earth's magnetic paths a messenger of commerce, friendship and love, and talebearer of the world. It propells, illumines, burns, heals, kills and dissolves

Science, in her strides, has torn the of holes and peddled its remnants in the selfish streets of commerce, while reason, half enthroned, asks is ethereal matter an entity? And, in each breath, receives the demonstrated answer, no. Thus it will be seen all nature is an endless sea of visible and invisible, tangible and intangible atomic matter.

Color, form, life and intelligence are inherent in matter and inherent in the of his brain or was at more pains to atom. Chemical elements are known by their color, and may be determined by the form of their crystal.

Intelligence is not confined to the man-animal; it exists in all life. Of domestic animals, the dog seems most intelligent. Those who have studied had deemed worthy to be preserved. the conduct of the dogs know, even Two years before bacon made his will, from limited observation, they are intelligent; that they express joy, anger, affection, reflection, memory, compari speare's Comedies, Histories and Trage-speare's Comedies, Histories and Trage-dies. Published according to the True of reason. Indignities he resents, and Original Copies. London; Printed by Isaac Jaggard and Ed. Blount. 1623," rewards kindness with obedience and affection. He knows his home, his thousand pages, and must have taken | master and every member of the household, understands their language and under proper tutorage, makes wonderful progress in education.

So too, the horse knows his associates, his master and his groom, and understands the language used in their employment. He too exhibits anger, joy, sorrow, affection, memory and judgment. Having been injured or severely frightened by an object at a given locality, manifests uneasiness and fear on returning to it, and in innumerable ways exhibits unmistaken knowledge of which his experience extends. It is needless to fetch from the fields of domestic employment and training experiences to illustrate the intelligence of domestic animals.

Bacon's work's, printed in his own The parrot sings the nurses songs and The parrot sings the nurses songs and calls for drink; if tired, for rest; and to without grumbling." Alas! that is shield it from cold it asks for raiment. true, but then, you know, my father was therein exhibits memory, comparison, If these were the needs of the spirit an ass."—[Independent Citizen. time, which were revised and re-revised until they were brought up to a finished

anger, pleasure and affection. From the Scientific American I clip the following to further illustrate bird intelligence: "A screech owl took possession of a box at Lancaster, Pa., in which a pair of martins were building their nest and when they returned would not let them enter. The birds soon flew away and returned with a whole army of companions, each bringing in his beak piece of mud, with which they hermetically sealed the entrance of the box. When the box was opened a few days later, the owl was found to be dead."

The lowest vertebrates are intelligent. souls of its generations to hell or heaven and frightened thousands into an alliance with church organizations, under the preject that they are God's only it, fights all fish that trespass upon their the pretext that they are God's only it, fights all fish that trespass upon their no intelligence, no mental vigor.

Even its tearless cry is without apparent learned of all that deific flock have failed devotion. So too, the male salmon to tell mankind what the mind, the guards the spawning salmon against insoul of man is. For these reasons this vasion from their species. By what subject has been selected for analysis, means other than that which moves and we invite the companionship of man to action, they apprehend danger. reason through this explored field of fight battles, determine the approach of thought in search of mind. We have the spawning season, make nests, conthe fact, that physical beings are atoms duct their mate to it, and guard the spawning female we are unable to un-

Insects teem with intelligence. Pillipetted and fed that repaired to their meals at the sound of an instrumentalethereal matter. It is said to be chord. The tarantula constructs his "a gaseous envelope of celestial bodies | home impervious to rain, closes with a or the earth." That envelope is about | door hung with an ingeniously construcforty miles thick. What is between ted hinge and fastens it with a lock burglarious insects can neither pick nor

The ant to whom the sluggard is replanet or a star? Of that gaseous en. ferred for industrial examples, exhibits velope each person takes twenty rem- in its life marked intelligence. Hatched nants of twenty cubic inches each, or from an egg, the larva creeps forth, one and one-third gills per minute to nursed by the colony, weaves and entombs itself in a silken cocoon, where it remains for a brief period, there bursts its cerements and walks forth amid the greetings of its colony and engages in the duties and strifes of their industrial

Thus colonization, settlement, agricultural enterprises, division of labor, guarding male and mother ant, exposing their eggs to the sun's gentler rays, shielding them from intense heat, storms, and dews, nursing and feeding their larvæ and breaking its silken home at the period of their maturity are deeds through which we behold an intelligence that impels and governs them. So too, the industry, labor and government of a colony of bees reflect this wondrous wisdom. They too, like the industrious ant dwell in colonies under the imperial government of a queen. For the worker, drone, and queen they construct seperate cells in which they lay their eggs. The workers are hexagonal and horizontally suspended; the breath of the morass, the aurora borealis drones are irregular and vertical; the queens cylindrical.

The queen, before depositing her eggs, inspects the cells and lays them in the order mentioned. The workers gather pollen and mix it with honey which the partially digest and parcel to the nurses larvæ in rations corresponding to their needs, then seal their cells, and the imprisoned larva weaves its cocoon, which crystalizes and the larva emerges from its imprisonment a field hand of the colony. If two queens are born to the colony they fight, like monarch for the crown, and the colony will not permit any interference in their combat, but becomes the willing subject of the victor. The regal rivals are forced to fight their battles alone. Thus the peace and prosperity of the colony is preserved. If nations would make that one of their material and ethereal lap of nature full | rules of political economy, continued peace and prosperity would follow its

Bees divine their labors. The smallest of the colony illy fitted to bear burdens, make comb, construct cells, feed the larvæ, nurse the young and police the hive, while the stronger ones provide material for the cells, food for the helpless larvæ, and with honey store their dwelling. All bees are not industrious. There are vagrants in the colony who refuse to work, and the workers destroy. Bee-life is an expression of industry, fear, anger, affection and intelligence. People and races exist through generation with no more apparent progress in their labor, education and systems than that developed in inferior in-

Mexico, lying within the arms of American civilization, still cultivates her fertile fields with a wooden plow and hoes her corn with a pruning hook. And the aboriginal tribes begin and end their mortal career with no more apparent progress than is expressed in insec-

The physical body expresses intelli It talks to its spirit through the tongueless forces of its being. This pro position brings us in close comparison with the highest and lowest expression of human life, and it will be difficult therefore, to remove ourselves from the overshadowing presence of the former, and sit untrammeled in the analysis of the latter. The physical body is the spirit's subject being-its mortal counterpart. It has no independent organic self existing being that combines its atomic souls and perfects its statue. We know it is a tangible substance. Science is daily engaged in its analysis in search of poisonous drugs to aid or defeat judicial murder. It may be dissolved, votalized and in a gaseous state returned to ethereal nature. The chemical ele-ments are locked with it, seventeen of which exist in such quantities they have there been found by the searching eye of science.

Mind is active and passive. The phys-

ical being acts on and in turn is acted upon by its spirit. It is in daily mental commerce with its spirit. When it hungers it demands of it food. If thirsty, it

and judgment. It also possesses fear, death would not, could not rob it of its death would not, could not rob it of its
noon day meals, potations nor wardrobe. So too its every grovelling desire
that would destroy virtue, happiness,
integrity, temperance, self-respect and
love, beggar and blast every noble im
pulse and bankrupt humanity are each
generated and expressed, and a satisfaction demanded by them of its spirit
companion, to which the spirit too often
intemperately responds. Though its of intemperately responds. Though its of fending passions are of and belong to material nature, the spirit, in its tempo-ral relations, takes upon itself, to a greater or less extent, the appetites, desires and nature of its physical compan-ion which intensify its mortal ills. Thu it will be seen an intelligence having like attributes and powers resides in all organic nature. Conception is the re-

> But yesterday it was spark of inorganic nature purged of inorganic grossness. Now its lies upon problem. Day by day it is cradled in the maternal lap, a parental toy, dan-dled to sleep. In its pupils dance the first emotions of its soul. Now it smiles, laughs, weeps and jesticulates wrath; from place to place creeps, like a polar soul; stands alone; articulates mono-syllables, walks, rolls broken sentences through its adolescent years and leaps on to manhood measuring and weighgic leaves, finds the origin of its species its decomposition, chemical element, and turning runs back through his mys terious path to fœtal life and finds him self a spark of infinite mind shot forth from light to darkness and darknes unto light, like a mcteor, leaving his trail ablaze with his intelligence and er in this life or the next so far as I can growth. Such is man. In the physical learn from there. Thomas Paine, Ethan body resides the organic intelligence Allen, Thomas Jefferson, Benjamin that propels and governs it. We know Franklin, Abraham Lincoln, and scores it is an individual entity, for it is unlike Christians yet, and are not more likely

pervades all nature admi's of division for we find it in broken fragments locked up in the lowest, smallest and largest ypes of life, and manifesting through different bodies distinctly. That intelligence is atomic is demonstrated in it gradual growth. We have beheld the apparent non-intelligence of babyhood, extend as intelligence with intelligence is added, or its soul combined grows and extends in wisdom perfect and dispenses that intelligence or soul-matter is also atomic. That mortal man is a living, moving, reasoning, indestructible atomic entity of pure spirit anchored to maerial nature. That he is embodied, individualized, mind. And as the physical body grows and perfects by its atomic exchanges, so the soul, the mind of man grows and perfects by its atomic spirit xchanges, through its inherent law, in the attainment of its statural and soul perfection.

We know that the intelligence that

The atomic souls thus combined musor energy, unite in definite proportions, and are laborers, mechanics, merchants cooks, sailors, housewives, nurses, mil liners, seamstresses, bankers, warriors, statesmen, orators and philosophers unied in common employment.

Like the planet, the moundic soul is peopled with every lineage, every tongue. Homogenious and heterogenithrough it expresses their emotions and desires. In its growth and perfection the grosser ones give place to the unrectified, and the rectified to the pure the primal or combining one. The living entities combined in the souls per fectionment are mind-active intelli gence. The spirit, like the physical body, is one of nature's exhaustless banks receiving and remitting its atomic kindred.

Thus new thoughts, new ideas are in thoughts and ideas and mind is on endless exchange. Since therefore we find all matter is atomic, and that physical and soul beings are combined of matter it follows mind is matter.

What shall be said of the capabilities of mind, its faculties, so-called, memory reflection, reason, will and judgment A knowledge of them would destroy a the metaphysics of the age. They are mental expressions-the action of mind us: "as ye sow ye shall reap!"

Under these rules of nature parents sitters. become a part of their fostal babes, and babes a part of their parents. Character is the legacy of life; it is transmitted from parent to child, from nurse to ward, schoolmate to schoolmate, from companion to companion, from associate to associate. By aspirations thoughts are culled like garnered corn from na ture's endless field and each made what they are. Asleep or awake, in silence or in speech, at work or play, we give the universe our thoughts and take from her throbbing mass of souls such thoughts in return as the aspiration

Hence take heed, guard every thought and deed, for nature gives to each what each doth need. ST. Louis, Mo.

A Short Fable. A rich man has a piece of land on

harness you," said the man to the mule, and make you plow this land to grow melons on, of which I am very fond, while the stalks will supply you with food." To which the mule replied: "If I consent to toil on your terms you will have all the melons and I shall be worse off then than I an, now, inasmuch as I shall have to eat dry stalks instead of the fresh green grass. "I'll not do it. sir." How unreasonable you are, re-monstrated the land owner; "your father never had any food but thistles, and yet worked sixteen hours a day

Written for The Better Way. Organize.

BY WARREN CHASE.

Brother Kiddle and I are not far

apart in our views of organization

among Spiritualists, as appears by his

recent article on the subject; but he has

misunderstood me on the subject if he supposed me ever opposed to local organization. I have only been opposed to any general organization that should make us simply a tail to the Catholic or Protestant kite, and then secterianize us with the little fraction of the human race called Christian, when ours is a great discovery by which we find all other nations, races and religions as much represented and defended in spirit life as is Christianity and other gods as much kings and rulers there as here. We also find our great and distinguished citizens who were not Christians here are no more so after death than before; its maternal pillow a speechless atom clothed in the grossest fabric of nature. Let us not lose sight of this unwritten our grand work of opening general and universal intercourse between the two states of human existence. I never was a Christian, and am not likely to be in this life or the next, but I do know positively and unequivocally that there is an opened intercourse between the son, in his prison home, had two he over its untutored tonuge and runs spirit world and this, and I have had hundreds of messages perfectly reliable, ing planets and systems, describes their as coming from reliable persons I know orbits, analyses the earth and its geolo- in this life, and not one has asked me to become a Christian or to have Christianity incorporated into Spiritualism. That there are good, honest and upright people in the Christian sects, I do not deny, but they are no better than equally good, morsl and upright infi-dels or Mahomedans, or heathen, neith-

> to there than here. I am and ever have been ready for organization on the basis of facts which we know to be true, and which our enemies deny, such as opened intercourse between the worlds, which is now as much a fact as telegraphing between the continents of Europe and America, and yet our organized Christian sects deny it and oppose it. Many of our advocates of Spiritualism want its wisdom and intelligence in fragments to others which leads us to conclude that intelligence or soul motor conclude that intelligence or soul motor conclude that intelligence or soul motor conclude the soul motor conclu tian Spiritualists adopting, as nearly every new sect has, one or two points in advance of the older sects. The tail of the old kite is quite long enough. I do not want to be nitched on to it. Let us sail our own ship.

f other free thinkers have not become

COBDEN, ILL, July 28.

Brooklyn Letter.

To the Editor of The Better Way.

Feeling like penning a few jottings of the cause we so dearly love here in ter under different degrees of attration | Brooklyn, I will yield to the inspiration | of the moment; first by stating that last Wednesday evening, July 11, a Benefit Seance for spiritual manifestations was given in Conservatory Hall by the wellknown Keeler brothers, P. L. O. A. and

ous souls reside alike upon its being and few well-timed remarks were uttered fellow took to his heels, and was of by our esteemed friend and brother Daniel Coons, who acted as manager for the occasion on the mortal side, calluntil all the combining souls are like ing attention to a simply constructed cabinet placed upon the platform in full view, being two ordinary screens tied together in the rear, then widened in front, and a curtain stretched across to the height of the sitters in front. Before the curtain was drawn, a small constant engraftment in individualized table upon which some musical souls, supplanting and eliminating other instruments could be plainly seen. Dr. Wm. M. Keeler then selected two from the audience, a lady and gentleman, to sit with him to form, as he said, a battery for spirit forces in front of the curtain, and were requested to join hands, be placing his two hands upon the arm of the lady sitting next to him and wishiug her to testify if his hands were removed at any time during the sitting. on mind. Every thought leaves its trace upon the being, returning responsive to the spirit's call. Such is fastened upon the rear curtain by hooks memory. The application of these truths and eyes, covering the persons of sitters makes each one a sower and reaper of to their shoulders. The table inside of thought, of mind, and too plainly tells cabinet was plainly out of reach of Soon rappings were heard, together

with the rattling of tambourine, bells and thrummings of the guitar. The bells and tambourine were thrown out; then the guitar was handled and roughly thrust between the chairs of the sitters and placed alternately on their laps, thrumming on the strings, the sitters testifying to an unbroken clasp of hands. Blank pads were handed in with pencils, a hand being seen to take them. Soon writing was heard on the table, then the leaves were torn off and handed or thrown out, upon which were written messages addressed, pencilling of faces sketched, some quite artistically. After the pads were thrown out, a hand with pencil in fingers was seen protruding through the curtains. which a poor mule is grazing. "I shall when several from the audience having been provided with a large pad, held it on a level with the mysterious hand which wrote for each some message All was in the light and open to fair vision, and the manifestations by the unseen forces were very suggestive, pronounced, and individualized, causing a deep interest and much speculative wonder. After the curtains were removed the hands of the sitters were seen in the same position as at first, they stating that which had been done could not have been done by mortal

Then Mr. Pierre L. O. A. Keeler, so vell-known in Washington as an Inde-

pendent Slate-Writer, took the platform and made an address, explaining how this wonderful gift was developed from spirit forces, and upon lifting a number of slates which were upon the table in front, called for a committee of gentlefront, called for a committee of genti-man to examine and thoroughly cleanse them. Then taking two slates they were bound together by a bandkerchief, and the same was done by two others. Having placed a small bit of pencil in-side each two gentleman, assisted to hold them in full view of the audience. After a short interval he released his grasp; the slates were untied and upon one legible writing was seen, and four distinctly individualized messages were read, all in different hand-writing and were joyfully recognized, thus making a triumphant success. By these wonderful phases of spirit

power in their demonstrations as exhibited, the unseen friends voiced their loving presence and untiring sympathies, thus carrying comfort and consola-

tion to many an inquiring mind.

Dr. Wm. Keeler is doing for the cause a lasting benefit by his wonderful gifts as a medium for spirit photograand Independent slate writing. Dark circles are simply astounding by their varied phenomena, beyond all cavil or collusion, amply satisfying to all

who regularly attend them.

Lights in the shape of stars are seen floating around or dissolving forms seen illuminated, voices heard, musical instruments performed on, sometimes guitar, tambourine, bones and drum, all keeping perfect time, played skilfully to whistling or singing by the sitters who sit around a table with an unbroken clasp of hands; the doors locked and perfect satisfaction given against any aid by mortal agency. And last, but not least, messages are written upon blank pads upon the heads of the sitters by the invisibles who manifest their presence by touches and slappings.

These love tokens are found scattered upon floor and table, addressed generally to each sitter, causing a memorable and joyful occasion. The Dr. and wife will soon take their departure for Cassadaga Lake Camp Meeting, and there is more than one who will miss their genial presence and soul-cheering companionship. Walter Howell, who was en route for Cassadaga, having just returned from England, favored us with his loving ministrations last Sunday, and many were delighted and edified.

Fraternally, SAMUEL D. GREENE.

Mesmerists, Electro-Biologists alias "Hypnotists," Beware!

"Hypnotism is all very well at the Salpetriere (Parisian madhouse) and similar places, when practiced by Dr. Charcot and his assistants, but it is likely to lead to

rather unpleasant results when adopted in private families as a means of post-prandial recreation. Here, for instance, is a case in point. A well-connected and modest young man, who lives with his mother in a fashionable part of Paris, recently attended what is called a soirce d'hypnotisme, at a friend's house. He was sent to sleep, and a stuffed mannikin was placed by his side, which he was told was a man whom he must murder. The youth did as he was told, and when a knife was put into his hand he ripped the dummy figure open with the fiendish exultation of a man wreaking a long-cherished vengeance on an enemy. After that he awoke, but ever since he has been laboring under the delusion that he had murdered his mother. He ran away from his home, and sat weeping on a bench in the Champ-Elysees, when two policemen, whose curiosity had been excited, came up to him. On seeing After a fair audience had gathered, a the dreadful agents of the law the poor pursued and arrested. It was only when ne was brought face to face with his mother that he regained his senses."-London

Daily Telegraph, April 28, 1888. In No. 12 of this journal, the editor published a most wonderful and striking case under the title of a "A New Revelation n Hypnotism," etc.) in which her own thoroughly well-attested experience of the awful powers, dangers, and marvellous results of "hyptonic," or rather magnetic, influences were fully detailed.

Instead of awakening-as was intended -the wise, thoughtful, and philosophic to study out the lessons which this narrative so unmistakably conveyed, the reiterated remark of those readers from whom better things might been expected was-"Oh, we don't care about these American experiences; we would rather have the reports of our English trance-speakers than all the marvels of a country so far away," etc.

Without concerning ourselves with the opinions of those who would rather read any silly platitudes which originated in their own nationality than the stupendous lessons afforded by the experiences rife in other lands, we earnestly call the attention of true philosophers and capable thinkers to the terrible lesson conveyed in the above quoted paragraph from the Daily Telegraph, although it does not come from a French source. Dr. Newton, of America; Prince Hohenlohe, of Germany; Valentine Greatorex, of Ireland; good Mr. Younger, of London; Mrs. Goldsbrough, of Leeds; and hosts of other excellent, self-sacrificing, and patient toilers in the field of occult healing have used, and are still using, this wondrous and subtle power of magnetism to cure diseases that no medicaments could touch. But because such a power can be used, is it any reason why it should be abused for the purpose of inducing helpless creatures under its influence to commit crime?

Who does not know that the knife wherewith we cut the useful domestic loaf can also be employed to cut out life from the vital centres of the human body? Wh is ignorant of the fact that the wheat which we grind into bread to sustain the livin organism can be distilled into alcohol poison it? So with this tremendous occu power of magnetism; and the lesson th should be derived from every narrative experiments conducted with this pow and that-even if they are not amongst exclusive and strictly private circles Great Britain-whether reported of Fran America, India, or any other cour should be determinately to protest aga the employment of magnetism for other than simply curative purposes. ercised by a healthful body and a minded operator, magnetism is the and may, and will, restore health strength where all other means fail. ployed for idle experiment, or the p of converting a same being into an cile, a criminal, or the automatic

another's will, it is a crime, which be put down by the power and influence of the law. - Two Wo



# My Little Bo-Peep.

My little Bo-Peep is fast asleep, And her head on my heart is lying, I gently rock, and the old hall clock Strikes a knell of the day that's dying ; But what care I how the hours go by, Whether swiftly they go or creeping? Not an hour could be but dear to me When my babe on my arm is sleeping.

Her little bare feet, with dimples sweet, From the folds of her gown are peeping. And each wee toe like a daisy in blow, I caress as she lies a sleeping, Her golden hair falls over the chair. Its treasures of beauty unfolding, I press my kips to the finger tips That my hands are so tightly holding.

Tick, tock, tick, tock, you may wait, old clock ; It was foolish what I was saying ; Let your seconds stay, your minutes play And your days go all a-Maying. O, Time! stand still-let me drink my fill Of content while my babe is sleeping ; As I smooth her hair my life looks fair, But to morrow-I may be weeping.

# Thoughts for Boys.

You may carry your vessel through unscathed, but better not run the risk of making shipwreck of falth and of a good conscience. Beware of worldly associates; those whose principles and heavenward .- Macduff.

# Jeff and Purity.

Purity (named so because she was very white), had worked hard to help Jeff build a nest up under the roof, where a board nailed across a corner kept it snug and safe, and then settled down to rest in as hard a way by keep-ing warm a pair of little eggs that were the pride of her life; but before the hatching a sad thing took place; how, we never knew, but one morning we found poor Purity limp and lifeless, with her head held in a narrow crack between two laths, while Jeff stood beside her, cooing and coaxing; then darting off for a dainty morsel, he gently placed his bill to hers and seemed to found it convenient for somebody to do beg her to take it.

Over and over again he tried and failed, then went back to his nest and or neglected anything. to remember his duty to his off pring, post can stand by itself-but take it straightened up, smoothed his feathers, was the Dove's Broadway, and bene

One after another he asked to finish what Purity had begun, but they refused, and the case was getting desperate. On his return to the nest, fluding a "flighty young thing" peeping at him, he drove her in and commanded her to stay there, which she did not do without protest, but finally gave up and not hanging before his eyes, and when the little ones squirmed out of their shells, their great mouths gaped just as were no memories hanging about the home of one who had gone, and I couldn't say that Jeff ever gave ber a

# Industry Exhibited by Ants.

Last Sunday, while reading a paper in the shade of a tree, on the top of Undereliff, my attention was attracted to an ant conveying what I afterward found to be a mullein blossom about three times as large as itself, through the tangled blades of grass, dead stalks, and rotten coverings of stuff on the ground. To a man it would be almost might be miles apart perhaps to them, others were engaged in the same laborious duties. Two or three had what appeared to be their young. With its antler, shaped like ice tongs, it would take hold of the blossom and pull backward. Then perhaps an inch from the ground it would slip down into the jaw like a funnel. Then it would tug, haul, pull and lift for five minutes or more, exhibiting a degree of patience and perseverance, an example my stronger nature could scarcely control, as I exhibited somewhat an impatience to await the result, and yet we claim to be superior. Off it would scamper a bit as if collecting thoughts how to do; coming back it would back up the dead stem and finally roll it out on the ground.

I watched for sometime before I discovered their destination. One carrying a light article proceeded up a beaten path near a clump of bushes, disappear-

the blossom, for he scampered off and of each individual, and to subject these sawould not return. He must have taken cred things to police regulations or the me for a monster. It was over an hour moving it two feet.

trance. Several came out and exam- destruction of human life and happiness. ined it. One finally came and hauled it in out of sight.

What did they do with the stuff? I one fresh from the stalk, placing it near the entrance, I found they started at a little hole in the blossom and nipped off the edges, for the opening hends infinity, if he has sense and reason grew larger. They were dry blossoms, enough to know what is right between and may be for winter supplies.
It seems they had no Sunday law to

self-government in each, making their totality of government complete harmony, and peace to every appearance.
A STUDENT OF NATURE.

# Post and Bail People.

A friend of mine says there are two sorts of people in the world—"posts" and "rails," and a good many more rails than posts. The meaning of this is that most people depend on somebody else-a father, a sister, a husband, wife, or perhaps on a neighbor. Whether it is right to divide the

whole population of the earth quite so strictly, it is true that we all know a Beware of walking on the edge of a precipice. You may escape falling, but the miser plan is not to attempt it. Bethe wiser plan is not to attempt it. Be- a knife of her own, though she used a ware of walking too near the fire. You sort of pencil that continually needs may escape the flames, but the better sharpening; so Blanche's pretty penway is not to run the peril of contact. knife was borrowed until one day the Beware of navigating too near the rocks. Rail-girl snapped the blade. Blanche Rail-girl snapped the blade. Blanche was so tired of lending the knife that she was not very sorry.

Miss Rail's brother works beside Henry Brown in the office of the Daily associates; those whose principles and fellowship are apt to act as drags on the wheels of the spiritual life, and to retard the soul's advancement Godward and whether the l is doubled in model when ed is added, he will have forgotten to-morrow; and Henry has to tell him whether the semicolon comes before or after viz. every time he "sets it up." The truth is, the Rail-boy doesn't tra to remember these things; he has taken Henry for a post, and excepts to be

held up by him. I met two pretty young ladies traveling together last summer. One was al ways appealing to the other to know if they were to change cars at Osanto, or not until they reached Dunstable, or if they should not change at all. She asked her companion the time, though her own watch was in order; she "couldn't bother to remember" names of routes and hotels and people, but she all this for her, and she never concealed her surprise if her friend forgot

Being a post is often unpleasant, but motherless eggs, crouching near, sad and hopeless. Suddenly he appeared how much worse it is to be a rail! The away and where is the rail? Boys and and flew to the water trough, which girls have this advantage over a wooden feuce-if they fear that they are rails, one .- Wide A wake.

# Written for The Better Way. God In the Constitution.

BY R. NEELY.

This movement originated with the cov-

enanters, a sect that came from the old reasons. They would not vote or act as jurists or anything else that implied a rewide and just as often for the breakfast | cognition of the United States government the stepmother brought as though there | because it sanctioned negro slavery and made no formal acknowledgement of God in the Federal constitution. I use the term thought afterward .- [The Carrier Dove. negro slavery in contradistinction to female slavery because they are the most relentless enemies of woman's rights, taking all that Moses and Paul, and Peter etc. have said as the "inspired word of God and an unerring rule of faith and practice" forever excluding her from equal rights. Of course they were halfway pleased when slavery was abolished and the right to vote was conceded to the male negro, while the female of the same race was yet half free and half slave like their white sisters. But an impenetrable thicket. Spread out it was not this half rights business that so over the miniature landscape in what displeased them, but because only half their wishes were granted and they are still reaching out for the other half-God in the constitution. They believe in God as a personal being sitting on a throne in but cool rather than warm-let the arrangement heaven, ruling over the inhabitants of earth | be made that nobody shall enter it, and that there in love or hatred, as the case may be, sending the wicked to endless torment and of these upright dead stalks, crossed glory. That is the God they want in the constitution, and even that is not enough, but they want an acknowledgement of Jesus Christ as the ruler of the nations. regard to him, and seem as ignorant of the real spiritual nature of his messianic kingdom as his deciples were when they tried to take him by force to make him a king. If they had their ideal God in the constitution with their claim to be His divinely make the bible the supreme law of the them, there would be a time of persecution has a weakening influence.

ing in a miniature cave.

The one I saw was a yard away. It did not seem to me that he had much judgment as to saving labor, though he would go ahead and reconnoiter every now and then, because instead of going up a clear path about a foot from the entrance, he took a roundabout way across a thicket of tangled wild grass. I At last he got it so fast that I thought of help him. Now it would be curious o know his thoughts, when I loosened

power of the civil magistrate, is a great I placed this blossom near the en- mistake and has been the cause of untold

Common sense and reason are sufficient to guide any community in its civil relations, and it is not necessary to put in the presume it was food supplies. I took constitution that which is only a matter of enough to know what is right between man and man, is as well qualified for citi-zenship and has as much civil rights as the quarrel over, as we have in our advanced (?) life, for they labored industriously, each apparently doing his own work without saying "you do this," "I do more work than you," "tell Charley to do it," "it's wicked to work on Sunday," "the police will be after you." But like nature, all was order, precision self-government in each, making their cedence of all others and is so self evident and so plain that proof or argument is unnecessary. In fact there is no argument against it worthy of a reply. To the shame and everlasting disgrace of mankind be it said that she has to fight against the bible, the church, and if it were not for the divinity within she could never have withstood the degradation heaped upon her, and from which her offspring is also suffering. Stand off there and let her have will power over her own selfhood and womanhood and motherhood. Get out of her way and let her to the polls. Concede to her every right political, civil and religious that God and nature has given her, and let her take every position she is capable of filling, and the temperance question, and every other question which you are pressing into politics for your own aggrandizement will be settled very soon.

The next thing is the abolition of capital ounishment, and the education of the criminal classes instead, and the still finer retorms which reaches to the means by which criminals are produced. This is a work that man unaided by the finer spiritial nature of woman can never accomplish. The present state of things has been produced and perpetuated by female degradation, and cannot be reformed without her emancipation. Let the jails and penetentiaries be turned into schools and et woman approach the criminal with her gentle motherly love nature instead of a ploated officer with a club. It is more Godlike and more likely to stir up the spark of divinity that lies dormant in the soul by reason of his condition and surroundings. Here again we are at war with the churches and the clergy. They read in the bible, "whoso sheddeth man's blood by man shall his blood be shed", and they say hang the murderer, whereas that only means what would be, and not what should be. Next comes the abolition of monopolies and the proper adjustment of labor and capital on moral principles. These things cannot be done in a day because progress is very slow, but we should all be doing what little we can by every means in our power to accomplish the grand result. When we have secured these reforms by civil enactments then we will have God in the constitution and can truthfully say: vox populi, vox dei-the voice of the people is the voice of God! CHICAGO, ILL., July 25th, 1888.

# United States Savings Bank,

We are informed that a very strong dicts, maids and matrons sipped and they can set about turning themselves financial institution is being organized THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE dipped, turned their pretty necks in the into posts at once, and they will find in Topeka, Kansas, by Wm. C. Knox & sunshine, and softly gossiped to each the post business a far more delightful Co., negotiators of real estate, mortgages and loan brokers, who have had for several years a flourishing savings department in connection with their loan business. This is nothing less than the United States Savings Bank, with a capital of \$500,000. It is the purpose of this bank, in addition to a savings bank business, to negotiate Western mortgages for similar institutions and Jeff was up, just as happy, I suppose, country like the anarchists, prejudiced private investors in the East. Wm. C. as though Purity's helpless body was against all civil governments, but for other Knox & Co. have a capital of over \$100,000, but this is insufficient to handle their loan and savings business most profitably. They have a large and valuable list of loan and savings customers which will be turned over to the bank. This bank, in addition to its local business, expects to become a central point where the large number of Western morigagors can make deposits drawing a fair rate of interest, to offset the interest on their mortgages, and to pay them when due. We are confident that this plan is altogether feasible, and predict for the new bank a very pros-perous career. We understand that considerable stock will be placed in the Eastern States among the customers and friends of Wm. U. Knox & Co.-[American Banker.

# How to Form pirit Circles. Inquirers into Spiritualism should begin by form-

ing spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six indithe saints (the covenanters) to eternal viduals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal They hold all the old theological ideas in of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations,

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not appointed servants to execute His will, and sit in the same circle, for such a want of harmony tends to prevent manifestations except with well land, with the power of the civil sword to developed physical mediums; it is not yet known enforce the laws of God as they understand why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them

will you signal every time I come to the lefter you want, and spell us out a message?" Should three

will you signal every time I come to the lefter you want, and spell us out a message?" Should three signals be given, set to work on the plan preposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations." Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Noztask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the atatemotis, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerfal physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

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and I bless the dear spirit Eona for the blessings it has conferred on me by the perusal of
its pages."

ings it has conferred on me by the perusal of its pages."

Mrs. Sadie A. Carter writes:

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May the volume go forth on its mission of Light and Love, until all paths are lighted by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheros, waking longings for truth, which is eternal, is the prayer of

Eona.

TESTIMONIALS:

| responding times for entering the Comp                      | nunion in                |
|-------------------------------------------------------------|--------------------------|
| various localities:                                         |                          |
| When it is 12 m. at Salem, Oregon, it is at-                |                          |
| Austin, Texas                                               | 1:43 p. m                |
| Austin, Texas                                               | 3:28 p. m                |
| Burlington, Vt                                              | 3;18 p. m.               |
| Buenos Ayres, S. A                                          | 4:18 p. m.               |
|                                                             | 2:55 p. m                |
| Columbia, S. C. Cape Horn, S. A. Cape of Good Hope, Africa. | 2:48 p. m.<br>3:43 p. m. |
| Cape Horn, S. A                                             | 3:43 p. m.               |
| Cape of Good Hope, Airica                                   | 9:26 p. m.               |
| Chicago                                                     | 2:20 p. m.               |
| Property Cormany                                            | 2;38 p. m.               |
| Frankfort, Germany                                          | 8:43 p. m.<br>2:33 p. m. |
| Fredrickton New Brunswick                                   | 3:43 p. m.               |
|                                                             | 3:18 p. m.               |
| Harrisburg, Pa                                              | 3:03 p. m.               |
| Iowa City, Ia                                               |                          |
| Harrisburg, Pa<br>lowa City, la<br>London, Eng              | 2:03 p. m.<br>8:11 p. m  |
| Lecompton, Kan                                              | 1:48 p. m                |
| Little Rock, Ark                                            | 2:03 p. m                |
| Mobile, Ala                                                 | 2:18 p. m                |
| Memphis, Tenn                                               | 2:11 p. m                |
| Nashville, Tenn<br>New York City                            | 2:23 p. m                |
| New York City                                               | 3:15 p. m                |
| Norfolk, Va<br>Omaha, Neb                                   | 3:05 p. m                |
| Omaha, Neb                                                  | 1:38 p. n.               |
| Philadelphia, Penn                                          | 3:11 p. n                |
| Pittsburg, Penn                                             | 2:51 p. m                |
| Rome, Italy                                                 | 9:01 p. m                |
| Savannah, GaSanta Fe, N. MSt. Domingo, W. I                 | 2:48 p. m                |
| St Dominus W I                                              | 1:07 p. m<br>3:33 p. m   |
| St. Paul hinn                                               | 1:58 p. m                |
| Santiago, Chili                                             | 3:28 p. m                |
| Santiago, Chili.<br>Sioux Falls, Dakota                     | 1:48 p. n                |
| San Francisco, Cal                                          | 12-01 p. n               |
| Vienna Austria                                              | 9:21 p. n                |
| Vera Cruz, Mexico                                           | 9:48 p. n                |
| Vera Cruz, Mexico                                           | 11:18 p. n               |
| Augusta, Maine                                              | 3:33 р. п                |
| Baltimore, Md                                               | 3:08 р. п                |
| Baltimore, Md                                               | 8:41 p. 1                |
| Harlin Prussia                                              | 9:09 p. n                |
| Constantinople, Turkey                                      |                          |
| Cincinnati, Ohio                                            | 2:26 р. п                |
| Columbus, Ohio                                              | 2:38 p. n<br>3:46 p. n   |
| Caracas, Venezuela<br>Chariottown, Prince Edward's Island   | 3:46 p. n                |
| Dublin, Ireland                                             | 3:58 p. n<br>7:46 p. n   |
| Edinburg, Scotland                                          | 8:01 p. n                |
| Dover Delaware                                              | 8:09 p. n                |
| Ft. Kearney, Neb.                                           | 3:09 p. n<br>1:33 p. n   |
| Ft. Kearney, Neb                                            | 4:18 p. n                |
| Havana, Cuba                                                | 2:51 p. n                |
| Honolulu, S. I                                              | 9:51 p. n                |
| Jerusalem, Palestine                                        |                          |
| Lisbon, Portugal                                            | 7:49 p. p                |
| Lima, Peru                                                  | 3:04 p. n                |
| Milwaukee                                                   | 2:18 p. n                |

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# MEETINGS.

## Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 8 Bosworth street—Scances are held every Tuceday and Thursday afternoon at 3 o'clock promptly, Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

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SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PAREORS, 1031 Washington street—Sunday meetings at 2½ and 7½ r. m. Focial meetings Thorsdays at 7½ r. m. Jackson Hall, President; Dr. U. K. Mayo, Treasurer: Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn Secretary.

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J. F. Jeaneret, Secretary, Maiden Lane, N. Y.

## Philadelphia, Pa. The Second Association of Spiritualists, of Phila-

leiphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public in-vited. T. J. Ambrosia, President. Newark, N. J.

# The People's Spiritual Fraternity holds meetings every Sunday evening at 73% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Cincinnati, Onto. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount, Free

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth strest, Cincinnati, every

Sunday at 10 A. M. All are cordially invited. The Society of Union spiririthalists, of Cincinnati, hold meetings at G A R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The First New Spiritual Church, of Cinciunati, Ohio, meets every Suuday at 3 P. M., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 180 P. M. Mrs. M. L. Jackson Superintendent. Spirit P. M. Mrs. M. L. Jackson, Sup nalists are cordially invited. Bring your children

# Cleveland.

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# Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. New-comb, President; W. M. Smith, Secretary.

# Chicago, Ill.

10:31 p. m

3:28 p. m. 2:11 p. m

08:19 p. m.

2:08 p. m.

Chicago, 111.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 12d street, at 10½ and 7¾. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Sp Itualists in Martine's (Admstreet) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President, This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 a. M., 2:30 and 6:30 p. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. Norman MacLeod, Permanent President, Peoples' Spiritual Society meets at 116 Fith Ave.

Peoples' Spiritual Society meets at 116 Fith Ave. every Sunday at 2:30 r. M. All are made welcome who visit Chicago. G. L. S. JESIFER, Pres. Detroit, Mich.

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THE WAY PUBLISHING CO. EVERY SATURDAY.

EDITOR

L. BARNEY. CINCINNATI. ...AUGUST 4, 1888

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Morality is a builder; its opposite a de-

untrue as a rule and invariably unjust. Of course we can give them no attention,

Did you ever take notice of God's image full of whisky? Not particularly Godlike then, you must admit. It is not a fair thing to see, and ought not to be seen. But how is it to be kept from view? What are you doing to assist in this work?

A fresh impetus to the cause of spiritual healing is imparted by the opening of Mrs. Rall's School at No. 512 West Liberty work, and the time is near when it will the price will be \$2.50 per annum or \$1.00 have more than it can do.

# "CRAWFISH."

Those who have perused the R. P. J. of last week need not be informed as to how faithfully Col. J. C. B. has earned his second christening. Like Paddy's pig, "he is small, but d-d old." The courts of New York or the United States will yet take cognizance of some of his playful eccentricities, and it would be well were this done in the early fall.

# TO CORRESPONDENTS.

Write that which you wish to communicate without preface or apology. When you have written it, stop. If worth publishing, send it along. If not, in the name of God, or whoever you most admire, keep it. Write upon one side of the paper only, and spell as correctly as times and circumstances admit. May good angels bless you!

We have scores of communications on hand for THE BETTER WAY which contain the seed grain of thought, but so hampered by words it cannot be profitably utilized. These writings seem too good for the waste basket, and yet we have not time to cradicate their redundancies of grammar, rhetoric and adjective. The world must be denied their good points for awhile

The servant of a lady in Maine procured and read that delightful book, "Life and Labor in the Spirit World," and was decidedly impressed by its revelations. Then the lady herself read it. She too was favorably impressed, and the book was loaned to others in the neighborhood. Inquiry was awakened, and resulted in bringing many persons to the light of Spiritualism through the silent influence of this single volume. It is a mine of wealth for the earnest investigator.

gested theme, "In My Father's House Are of philosophy. We know that ghosts come Many Mansions," delivered at Lookout Mountain Camp on Sunday, July 8, ulti- low-creatures, and it is scarcely needful to mo, is attracting unusual attention in printed form, and the demand for it has almost exhausted the supply. The treatment of this text from a spiritual outlook is quite different from the old idea it was supposed to convey, and the suggestions of the lecture are replete with wholesome instruction. It should be read and re-read by every Spiritualist.

"All about the suicide" is the cry, almost daily, of the newsboys. How can the frequency of self-murder be accounted for? Only through insanity, it is thought -that insanity which springs from despair of a future life. Then its cure should come through proof of immortality. And it does. Spiritualists are never suicides. We speak advisedly: never! They cannot rush unbidden into the angel world, redhanded from their own blood, murderers self-convicted, for this would be equivalent to a bold invitation of disaster and a defiance of consequences. The teachings of Spiritualism lead to something quite the reverse of this result.

It is hinted in the dispatches that Mr. H. B. Philbrook, of Chicago, is about to be nominated by occult influences for the Presidency of the nation, and that Moses of old will act as chairman of the campaign committee. This is a strange announcement in a utilitarian age, but it is said that Mr. P. favors the movement, and that a convention of spirits and mortals is soon to be held in the auditorium, at Chicago, to carry it into effect. We are impressed with the notion that a smaller hall will accommodate such a convention, and that it would be more advisable to join its important an office; and Moses would lady quite as much as for the Chicagoan. But do not let our preserences interfere with saving the country. If Mr. Philbrook is indispensible for this purpose, trot him out and show us his paces. Perhaps he will run in some direction, and the majority of candidates do no more.

The fatal facility of those writers who decry morality in Spiritualism is only equalled by their illiteracy. They appear to think that every approach to decency presupposes a creed, candlesticks, vestments and a pope, and that everything not creedal must of necessity be very free and easy. Such notions must be eradicated from the popular mind if the fair progress of Spiritualism is to be assured, for through immorality there can be no success for anything, and that which is not moral is certainly the reverse of morality. There s no compromise position.

Much of the best property in Cincinnati s occupied by sellers of whisky and beer. When an eligible business corner is vacated, the saloonist fixes his eagle eye upon it and usually becomes its lessee. There Anonymous complaints of mediums are is a bleak prospect ahead for a city that is so devoted to the sale and consumption of hurtful stimulants, and we see no remedy but their writers ought to be horsewhipped. but high license. Make it very high, not less than \$1,000. Philadelphia finds that such a regulator works well, for it has abolished the low doggeries, and a wholesale abolition of this sort in Cincinnati would prove of decided benefit to all classes of our population.

Only one month remains for subscribers to avail themselves of our offer to procure THE BETTER WAY at \$2.00 per year or street. It is already doing grand good \$1.00 for five months. On 1st September for four months, invariably; and at that date the paper will be greatly improved in every point of mechanical execution. It is the intention to make it the peer of the best Spiritualist newspaper in the world, and we will keep trying at this till it is fully accomplished.

> It is a mistake to expect that God will destroy anybody. He did not make mankind for this purpose. Every impulse of parental feeling forbids destruction of offspring, and it cannot be. As well might we expect an earthly father to destroy his children for ordinary acts of disobedience. God may punish His disobedient creatures, and doubtless He will, for many deserve the severest discipline, but the punishment will be for the good of the delinquents, for their preservation rather than destruction, that they may be led to ultimate happiness rather than eternal misery.

We copy the following from " The Educator; Cause and Cure of all Disease."

"In closing, let us repeat what has been written elsewhere, that remedies will not be needed if we attend to the subject of prevention; it is far better to prevent than to be a slave to doctors and remedies. Back of all remedies recognized by our senses, is the spiritual power that works through all remedies and methods, and is the all-healing power of the universe. Study to live in harmony with this allpotent power, and the earth will be redeemed from sin and sickness."

There may be something better-even a reproduction of classical vitality-in the literature of Spiritualism, when there is earnest demand for it; and the need already exists. Phantom stories have become monotonous in hue and lineament, although they serve a good purpose when Mrs. Richmond's lecture upon a sug- administered with the proper proportion and go as readily as any class of our felenlarge upon their peculiarities; but we are far from finding out all the sublime lessons of Spiritualism which its phenomena illustrate. These should be found and treasured in our literature.

> A day at the Centennnial is of as much value to an alert and observing youth as a month in an ordinary school. In fact, no school can teach the great object lessons found in this Exposition, for they are unique, and, in ten thousand details, unapproachable; and therefore young gentlemen and ladies should not fail to attend and studiously observe. We do not speak of a day to be thus devoted as sufficient for a comprehensive view; but if well employed it will enable one to study the principal features of this truly cosmopolitan display and impress them upon the memory. Ten days can be grandly employed here, all profitably and full of the most exquisite entertainment. Now is the accepted time.

Yes, good friends everywhere, THE BETTER WAY is disposed to remain in all reasonable correspondents an opportunity to express their views, but there shall be no acrimoniousness. "Let brotherly love continue" and all will be well. Prejudices cannot be conquered in a single generation, and we find them just as strong as absurdities, and therefore are we sometimes disposed to regard many of our own notions as possible absurdities. This is a world of effects. If we knew more about causes we might possibly afford to be arbitrary, but with our present lights, charity forces with those of Mrs. Lockwood than and frequent concession are in order. The to seek new and untested material for so neighbor whom we have thought all wrong in his theology may be much nearer the enjoy the work of dispensing loot for the truth than we, with warped mentality, can get, and under all circumstances his honest views are entitled to respect. So are yours. Therefore you must see the utility of an eclectic Spiritualist newspaper, and it is really difficult for us to conceive how

journal of any other character.

The game of base ball is a great harmonizer of elements. It has been the cause of much friendly intercourse between peoother through the common interest manifested in the game, and much false pride Under no conditions can one of these belief, for it would not be possible. and dignity of station have been temporabably nothing else except a common calamity, like an earthquake, could have ism. This is saying little enough. brought about. And if one or the other

their lives and never will, and if some of them are samples of purity, we are glad to but one example-the finding of the invesonly illustrate the words of Puck, 'What fools these mortals be."

and clean, is foul enough, but we have nuns. asked the assistance of friends everywhere to aid in its purgation, and it would seem better to point out wherein it is defective than indulge in general terms of condemnation. We understand thoroughly that Moses and Mattie Hull are entitled to names we have omitted, not purposely, but because they were not called to mind. may expect to discover in it something filth and lasciviousness with the inmates of superior to a pharisaic animus before we the dependent sisterhoods; that the adjoinwhose moral purity is questionable. Let us have the facts.

## "MIXED" WORSHIP.

Religious society at Reading, Pa., is considerably torn up over some doings in "hohome of some white ladies who were at his meetings unattended by male friends, tion. Ladies of color kicked, the trustees made formal complaint, and they now say that houses" in England—the soul of them long direct source, or that which he reads in the happiness is found in plying this disreputaif brother Johns persists in walking with dead, the body putrefying and poisoning records of to day, for it can easily procure ble vocation. There need be no lack of white ladies, they will keep the church the air-were swept away by the besom of doors locked. What is the matter with Henry VIII. The land could bear with tion. This means that every individual white ladies? Are they not just as good them no longer. So abhorred were they as any, if they behave then selves?

place of "worship" by colored people for the word, tore them down, aisle and tower, a member in good standing. Why, radical more than fifty years, but now they say grained arch and fluted column, down to Spiritualists even regard those who take is made and the falsifier punished. Is this since one of the white visitors arose and upon another and driving the plow over said: "Well, we'll have our class meeting the spot where they had stood. The now, here in this room, and our colored ruins of a few have stood for three centurfriends can retire to the Sunday school ies, instructive emblems of the fate of ations or their philosophy, and withou this far, but it is probably remembered that on room down stairs." The colored people noble institutions which survive the spirit knowledge or experience they are not eswent down, but they were boiling hot un- which gave them meaning and utility. teemed as good Spiritualists. To be a so- charged one of the most eminent mediums der the color. Some of the dusky maid- They preach with a silent force more eloens were in fighting mood, and with diffi- quent than the tongues of a thousand tical, temperate and charitable, which emculty were they restrained from pulling orators that the most saintly professions braces all the religion needed to make a dirty words "in the Courts of New York the hair out of the heads of their pretty are not safe from the grossest corruption, human being happy. With this as a basis, City." He was promptly offered cash for white sisters. They think there is something wrong, although brother Johns is a married man and very pious. There is a vengeance upon its neglect. Spurious de-philosophy of Spiritualism, and as we learn dog-days spiciness in the subject which votionalism carries a virus which works these, we learn the nature of the universe goes a long way beyond our comprehen- sure calamity upon itself.

# SPIRITUALISM AND SPIRITISM.

sm compromise an almost total abandonment of philosophy, and seek to concentrate interest in physical manifestations, with little regard to their legitimate deductions or the inferences which appear evident to thoughtful minds. Hence the moral force of the lessons of immortality is weakened or proves wholly without effect, and Spiritualism is charged with those immoralities which should be carried to the account of ignorance and unreason, for enlightened intellects avoid them with studious care. We speak of immoral Spiritualists, but the term involves a contradiction. Those who know the truth of spiritism through its phenomena are not Spiritualists because of this knowledge, any more than those who know the truth the pleasant paths of eclecticism and give of astronomy through the manifestations of the planets are astronomers. Spiritualists become so logically, not mechanically, yet a majority of professing Spiritualists are merely spiritist automata, without an animating motive in behalf of moral government. A majority of creedists are confor as against certain things which we rate structed upon the same bleak model, and there is but one thing to be learned : truth. it is not strange that they turn out the same kind of blockheads.

Those who have seen, recognized and appreciated the light of that unending morning which dawns in immortal glory are wise enough to prepare for its enjoyment by noble deeds and lives illustrious for exalted example, and these are Spiritualists in a fair sense of the word. No others are in any sense Spiritualists, spirit phenomena; whether or not they acknowledge the fact of communication

An occasional protest reaches us anent that Protestantism is still more infamous. isms stand as an excuse for the other, for

even if a little game should be necessary to and constantly made mankind worse in establish the desired harmony at a seance material and spiritual conditions, its conbefore opening, or among Spiritualists on demnation cannot be too severe. During in all Christendom, and Protestantism was simply a defensive movement against its "THE BETTER WAY gives a list of the enormous abuses. What these abuses eal good and moral Spiritualist lecturers. were would require many volumes to faculties of man. Several on its list never gave a lecture in specify, and the longest record of crime the world will ever know. We need give be left out. Such pharisaic movements tigator of that old Abbey of St. Albans, which was found to be a nest of sodomy and fornication, the very aisles of the gation. Just as all the eminent discoverthis list, which we are trying to make good inable orgies of incestuous monks and days were scouted and maligned, Spirit-

with fatal conclusiveness. The cry of indignation against the condition of exempt English abbeys reached to Rome, and to investigate, although investigators are shocked even the tolerant worldliness of more numerous than the world really susthe much-enduring Pope. When the civil pects. And herein consists the safety of is quite undesirable, but there must be a mention in the choicest list of Spiritualist war was over and Henry VII. was settled Spiritualism, for all who intelligently and code, and this should be mandatory. We lecturers, and so are many others whose on the throne, Innocent VIII. enjoined persistently investigate it, find its truth are told that such organization will result Cardinal Morton to visit St. Albans and and glorify the grand discovery. This in divisions among Spiritualists, for some report upon it. This Cardinal, after ex- good work will continue till that glad time are opposed to organization. Those who It is the intention to perform a good work amination of witnesses, has left in his of universal truth when all mankind shall do not wish to organize need not do so, in the publication of these names-"real register, as the result of the inquiry, that witness the glory of the coming of the but the number of such will be small after good" if possible-and New Thought the brethren of the Abbey were living in Lord. are through with it. We call for a speci- ing Nunnery of Pray was a common fication of those who "never delivered a brothel, the prioress setting the example know of it positively. No other philosoknow of immortality, and Spiritualists lecture in their lives," as well as of those by living in unrebuked adultery with one phy, creed, religion or science proves it so of the monks. The abbot himself, too old effectually, and in fact, is the only one that for the pleasures of the flesh, had reverted does prove it. Christianity, Mahomedanto his early habi's: had cut down the ism, Buddhism, etc., only give unproven through professing mediums. Those who woods and sold them; had made away testimony of a life hereafter, and do not are anxiously looking for nothing else are with the altar-vessels, and stolen and disposed of the jewels of the shrine. The few is written in their respective records. And like. Raiders will always find fraud on liness meetings" recently inaugurated in members of the house who retained a to doubt the absurdities gives license to the same principle. They must have it, Bethel African Methodist Episcopal con- sense of decency were oppressed and per- challenge the whole, while on the other else their occupation is gone. Fraud hungregation of that conservative city. Rev. secuted; and the beautiful abbey, the home hand they must swallow it all, or be re-R. B. Johns, the pastor, is said to be a of the Protomartyr, which had been born garded as unfaithful. Now, Spiritualism they attract spirits who will give them just born beauty, and he has become the escort in miracles and cradled in asceticism, was has no unproven testimony. It teaches,

> After another fifty years the "religious that in many places the country people rose and that the more ambitious the preten-

the most damning records of history and continue its crimes and receive the ignor-The secondary suggestions of Spiritual- rant devotion of its enormous clientele, it trospection, for that is the key which unhas the principle of life equal to that of locks the mysteries of creation, and among the fabled Phanix, and the assurance of them is one which proves there is no death. ten thousand Mephistos. But it cannot This one fact alone eraces all fear of this stand.

# TRUTH THE ONLY GOOD.

The area of superficial cultivation is vastly too broad. More profit may be derived from thorough knowledge of the elementary principles in any branch of investigation, than from a mere smattering of the entire range of science. Better the spelling book well mastered than the skimmings of all philosophy. Thorough mastery of one problem in mathemics is preferable to the "poll-parroting" of Euclid complete. One principle immovably established is of greater worth than all the

Knowledge comes from understanding; and cherishing it in the mind, Really weeks since one said to us: "I know Spirfalsehood like a priceless treasure, only to clare myself because I have strong objecemptiness; while others are more pleased and intensely eccentric membership," with the glitter of the imitation, which, af- At first blush this expression looks hyp-

by the habits and avocations of men, and be reformed and purified. when they become irksome, are thrown ple. Thousands have learnt to know each Catholicism, and we are even informed mood. This would not be were they founded in truth or embodied in positive

There are certain phenomena in the neither accepts the other as its exemplar; physical world which we know to be true, animal and vegetable life, and scores of When we reflect that for twelve centulove among mankind, let it be base ball- all its affairs, both secular and spiritual, of nature, and we know all these things are governed by immutable law. The unreflecting intellect receives them as matter life will be assured. of course, but the scholar is awed and incertain points of interest not yet deter- this long period there was no other church structed by their every recurrence. He

of prejudice and refuse reasonable investi- that the majority of priests are hypocrites, Thus saith New Thought. No doubt church itself being defiled with the abom- ers and progressive minds of the early for avoidance on the ground that some ualists are to-day maltreated and sneered The evidence of this infamy is recorded at. Why? Because they have found truths which the world at large regards with suspicion and very generally refuses form hinted at, and for this purpose it need

Yet phenomena no more wonderful,

and which just as actually occur, are rele-

# Death has no terrors for those who

given over to the abomination of desola- or proves the immortality of the soul in the present, and permits everyone to doubt ing but counterfeit goods, just like the even that which he hears through the most counterfeiter in earth life, and their entire additional testimony and invites investigacan be convinced through his own physical senses, and needs not resort to belief or The church building has been used as a on them, and when the government gave faith to be regarded as one of the elect, or if such are charged with fraud, Spiritualthey have no control over it. A few nights the very ground, not leaving one stone the best of testimony on faith as unpractical, and not belonging to the progressive not involve a weak point from the outlook order. Every individual must know by of THE BETTER WAY, and probably every experience before taking part in their oper- reader accepts it as correct. Very well so called good Spiritualist one must be prac- in the United States with fraud of the we are led onward, step by step, compresions to piety, the more austere is the hending the grand truths contained in the -a microcosm of which is contained in If Roman Catholicism can stand against our own little selves. No books are needed when the tide of our thought is directed on self as a subject of investigation or indreaded monster, though a mythical one, and to know this, man becomes convinced of the opposite, or that there is nothing to fear. All is life, absolute and immutable, without beginning or end, and known to the individualized being, man, as immortality. This is a fact proven only through that he make good his words or forever Spiritualism, and its followers therefore know positively that death, so called, does not exist-thus can have no terrors for those in earth life.

# AN OBVIOUS WANT.

Men are only ridiculous in their pretentions. If they are natural and just they theories in Christendom. The man who cannot be made subjects of jest with any a man to corral himself in, but this is just knows is in demand; he who only sup- show of success. If they are reasonable where John Crawfish Bundy has placed poses will always remain in the back- in belief and conform practice to profession, they elicit respect and confidence.

Some Spiritualists find it difficult to from separating the true from the false sympathise with this view. But a few itualism is true and its teachings sublime, Some people devote all their lives to the but many professing Spiritualists disregard acquisition of its opposite, and store up its most obvious lessons; and I do not defind at last that they grasp impalpable tion to association with your unassorted

ter its brief bedizenment, corrodes and ercritical, but, although wrong in principle, leaves them to despair. All truth is valu- the sentiment is natural and almost ineviable, and there is no value in anything be- table, for it is founded in fact. There is side, so it is important at the beginning to a remedy however, and quite accessible. whether or not they know the truth of make sure we have it instead of its coun- It is found in reversing the order of this terfeit. Then we are upon a sure founda- good friend's action. Those who know Spiritualism to be truth should so declare of an eclectic Spiritualist newspaper, and it is really difficult for us to conceive how you can discover utility in a Spiritualist as vegetation without light and heat, or harvest which cultivation does not precede. fashioned by human desires and colored ferent to morality that the whole body will ular Thought.

It is something to find out the desirabilour criticism of the sins of Roman off and others taken on to suit the revised ity of purification. Pretty soon after this is discovered, some definite action may be looked for in the direction of the end desired. Spiritualism needs the help of good men in just this work, and it needs as many men and women as will come into sons have become acquainted with each and furthermore, if there is any choice on for we have had the evidence. Eclipses of its active labors for the best work of other, attended by good results, which pro- the score of superior moral and intellectual the sun and moon, occultation of planets, which it is capable. Its best work will status, it is most favorable to Protestant- ebb and flow of the tides, reproduction of never be realized until it gains such accessions to its ranks, but when this work is occurrences equally wonderful, have im- realized the world will be conquered by its is absolutely necessary to create brotherly ries Roman Catholicism ruled the world in pressed us with the power and versatility divine power. This result is worth sacrifice of time, prejudice, money, even that which we call life, for through it the better

Many who stand aloof from association in Spiritualism are guilty of a great wrong sees in them the majesty and power which to themselves and the world, for the cause is above the grasp of mortal comprehen- needs their work and influence, and besion, and infinitely superior to the highest youd question this is the work appointed for them to do. They take a strained view of the situation. Men do not refuse to follow the law simply because some gated to the domain of trickery by many lawy rs have been rascals, nor do they scientists, who condemn at the instigation avoid the priesthood even when they know Why should Spiritualism be singled out professing Spiritualists fail to practice that which they profess to believe?

Organization in Spiritualism is the grand desideratum preliminary to the renot be upon the basis of a creed. From every standpoint we can discover a creed the benefit of associate action is experienced, and we apprehend the cry of "divisions" to be only a bugbear.

Spiritualists should be natural. All nature is organized.

# FRAUD AND LYING.

Talk about fraud is just now in plentiful what they want to the last item. There are spirits who unfortunately deal in nothfraud for those who enjoy it.

But the time has come when the suspicion of dishonesty should not rest upon a medium who is good and true, and when, ists should see that a proper investigation his expenses and large pay for his time if he would go to New York and do that which he volunteered to perform in his printed libel; but he merely whined like a whipped cur and intimated that somebody would seek to deprive him of his liberty if he went to New York, and, upon the whole, he wouldn't go! No! he had had his innings, defamed innocence and sought to wreck a respectable woman, and failed, so he would carry his role in the tragedy no longer. He could afford to lie until somebody found him out. He made an assertion and offered to prove it, evidently in anticipation that proof would not be called for, but he reckoned without his host. It is called for, and in tones which will not be denied. There is a demand stand convicted of gross defamation. Let him select the alternative. He dare not go to New York and make his presence known, an act which must be preliminary to that he has promised, and unless he does this he is willing to be known as an unconscionable libeler. Not a pretty corner for himself by some conscienceless scratches of the pen! Why don't he stop lying?

# Heroes and Heroines,

There are heroes and heroines in every walk of life who are making sacrifices daily, because they are faithful to the truth which is in them. They are unwilling to adopt the too prevalent custom of repeat-ing words in which they have no belief; and, moreover, they are earnestly desirous of helping onward the day of freedom from the narrow, bigoted dogmas which enslave so many minds. The question with them is not, will it pay me in dollars and cents, or in social position and popu-larity, to be thus true to my own convic-

That question must, for the present, certainly be answered in the negative. But there is a higher motive, that of devotion and loyalty to the truth, and the hatred of

# PERSONAL.

Dr. J. F. Williams is about to resume the practice of magnetic healing in this city, where he has many friends. For the present his address will be in care of THE BETTER WAY, No. 222 West Pearl street.

G. M. Baker, Esq., of San Francisco, was in this city on Monday. He informs us that materialization is as strongly supported on the Pacific Coast as ever, but that the opposition has lately expressed itself with more than ordinary emphasis.

Our alert and efficient agent, Dr. J. C. Phillips, is at Mount Pleasant Park, Clinton, la., where he is selling the grand inspirational songs of our good friend, C. Payson Longley, and taking subscribers for THE BETTER WAY hand over hand. He is also devoting a little time to the clairvoyant examination of disease, which he treats magnetically; and he gives psychometric readings upon the principle of full satisfaction or no charge. And we can promise that he will do anything else in his power for the advancement of the cause of Spiritualism upon a rational basis,

The non-arrival of Col. John Crawfish Bundy in New York is specially telegraphed from that city. Although large cash is offered for his presence there, he never stayed away with such remarkable persistence as just now. But he has found out that one of his lles was too outrageous for the public to endure, and perhaps all his time is employed in repentance.

# ANNUAL MEETING

A MEETING OF THE STOCKHOLDERS OF THE WAY PUBLISHING COMPANY will be held at Latonia Hotel, Covington, Ky., at 10 a. m. on Saturday, August 11th, 1888, for election of officers, annual reports, and the transaction of any other business found necessary when met. L. BARNEY, Sec'y.

SOCIETY OF UNION SPIRITUAL.

BUSINESS COMMITTEE for July and August M. G. YOUMANS, EDWARD O. HARE, CHAS. C. STOWELL.

Cincinnati Lyceum at G. A. R. Ball. Lyceum met at the usual hour. Mrs Rob-

erts being out of the city, Mrs. Molloy acted as President. Opened by singing hymn "We will meet over the River." After the lessons, silver

chain recitations and singing, came the Lyceum March, led by Miss Dobson. Closed with singing hymn, "Lyceum Band." We note with great pleasure the interest manifest by the children. There were thirty-four present, and very attentive to their lessons.

On next Saturday the children and their parents will have a picule at Burnet Woods. They will meet at the hall at half-past one o'clock. A jolly good time may be expected.

# MEDIUM'S MEETING.

J. B. Grooms in the chair. After the singing, Mrs. Sheehan was controlled. Subject: "Knowledge." She handled it with care and intelligence. Subjects suggested by the audience: "The Divinity of Jesus," He is divine through his teachings. Was born of woman. Mary was his mother, Joseph his father. He was the son of God as we are his sons. That the way is open to us to be as divine as Jesus, and as Spiritualists we should

Next question, "Echo." By listening to the age, and as Spiritualists we should heed the echoes of our fathers, mothers, brothers, sisters and loved ones who have gone on. The echoes of our dear friends are continually sounding in our ears. Dare to do right and scorn all wrong; by so doing our paths will be clear and cheerful.

Bro. Grooms proposed a short discussion on the "Phenomena of Spiritualism." He was asked to tell something of the abode of socalled dark spirits. He gave an explanation which was well received. Bro. King also explained why they were called dark spirits, which was very plausible and gave satisfaction-he said they were held in a dark condition by dark deeds done in the body.

Mrs. Sheehan said they were attracted to the earth by conditions. It is not a place, only a condition; and when they make an effort to come out of this condition they will

always and willing hands to help them. A question was asked, "How can we tell g sod from bad spirits?" It was answered by Bro. Grooms-"By their fruits shall ye know them." Meeting closed by singing, "Nearer My God to Thee." Meeting next Sunday at WILLIAME.

The Hermetic Publishing Company, of Chicago, issue The Hermetist, monthly, at \$1.00 per year; and they are publishers of Hermetic MS. No. 1, entitled, "The Future Rulers of America," price 25 cents; and "Physics and Metaphysics-Their Relation to Each Other,' price 25 cents. These productions are thoughtful, readable, and of peculiar value to the occultist. Motto. "Get Understanding."

Hundreds of subscribers who understand their own interests are renewing subscriptions upon our offer to accept \$2.00 per year till September. After Sept. 1 the price will be \$2.50 per year, without deviation. Thousands upon thousands of good people should understand this change and govern themselves accordingly, for the saving is worth

# Indiana Association.

To the Editor of The Better Way,

The Indiana Association of Spiritualisis will meet in Westerfield's Hall, Anderson, Indians, at 10 A.M., September 13, 1888. We hope all Spiritualists of Indiana will come to this meeting. There will be a number of speakers and test mediums in attendance. and a grand time is expected For particulars write to GEO. W. HUNTER, Secretary,

Indianopolis, Ind. DR. BECK, Pres., Delphi, Ind.

# Dr. Dobson.

The testimonials we have recently publishet in attestation of the healing powers of Dr. A. B. Dobson and his success in the treatment of disease, are all genuine, and they are certatuly conclusive and valuable to the public. Those afflicted by gits which the family physician has pronounced incurable will de well to correspond with Dr. Dobson. His address will be found elsewhere in this paper.

# Testimonial.

I sent to B. F. Poole, Clairvoyant Opticiau Clinton, Iowa, for a pair of Melted Spectacles. Was greatly pleased to find that I could read the finest type with them.

I consider them the best speciacles for the least money that I ever saw.

I recommend them to all who need specta-B. ROWHER, ETIWANDA, SAN BERNARDINO, CO., CAL.

# Movements of Mediums

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week. Mrs. Nellie Cofran is located at Onset.

Mary L. French is open for engagements

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings. Dr. F. L. H. Willis is now residing at Glen-

ora, Yates Co., N. Y. A. S. Pease will make Saratoga his home

for the summer. Mrs. Mary J. Jennings, of Camden, N. J. s attending the Parkland, Pa., Camp Meet-

ing, and will give sittings. Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Bris-

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver. Col.

The "Parker Circle" has adjourned its meetngs until September 15th, when they will esume again at 2121 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Kuight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y. Mrs. T. J. Lewis, speaker and test medium,

205 Harrison Ave., Boston, will answer calls in the Eastern States. Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the

Mrs. A. D. Webster, the renouned trance test and platform medium of the East, is now located at 1604 Pine street, St. Louis, Mo., where she can be addressed in regard to lec-

fall and winter months, 98 Park street, Chel-

tures and sittings. Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis

August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1620 Pine street, Tuesday night, lecturing and giving tests. St. Louis, Mo.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada, Address, 54 Boswick street, Grand Rapids, Michigan.

Miss Lizzle D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos.

McAboy, 727 Twelfth st., Louisville, Ky. Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Munroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 26. They would like to make engagements in the West for months of September and October. Address, Chattanooga

Helen Stuart-Richings is the guest of Mrs. C. P. Meskimen, East End, Pittsburg, Penn. echoes of our friends who have passed out of | She has still some unengaged dates for the body, we could learn a great deal to our next winter, and can be directly addressed uring July at West Alder street, E. E. Pitts burg, Penn., while her correspondents are reminded that her permanent address is 'General Delivery, Boston, Mass.

> J. Frank Baxter, during August goes to Maptua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he con tinues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889.

Miss Jennie B. Hagan will lecture and give rhythmic improvisations-August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H. August 22nd to 25th Queen City Park. Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meet-

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Boutelle, Business Manager, South Framingham | Park will be doubly blessed and the people

# CINCINNATI MEDIUMS.

Mrs. J. H. Stowell. Trance. 232 Findlay St. Notice to Spiritualists of Wisconsin. Mrs. M. Reinhart Trumpet Medium, 543 W.

Mrs. S. Seerey, 34 Gest street, Trumpet and Slate Writing.

Mrs. A. G. Kubali, 398 Baymiller street, between Poplar and Findley streets. Trumpet. J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc

Mrs. M. Englert. Trampet. 67 Marshall Mrs. Stewart. Trumpet and Independent

Slate Writing. 10 Addison street. Mrs. Anna Cissna. Independent Slate Wrier. 83 Mill street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Mr. and Mrs. S. J. Winchester, 371 Elm

street. Trumpet. Notice to St. Louis Subscribers and Spiritualists.

# Mr. Milton Lyle, of St. Louis, has been ap-

pointed agent for this publication to receive subscriptions and advertisements and make THE WAY PUBLISHING CO collections.

# Chinese Superstitions.

The most potent and practically injurious of Uninese superstitions is the doctrine of matter that no other magician has.

Kellar's recent expose of Bridge at Boston, in the bleak north; and it is in some way connected with the Great Dragon who occupies so prominent a position in Chinese art. No one building in the city must be built eigher than another, so as to keep off the halmy south or attract the baleful spirits of the north. A railway may not be built, because it would disturb the graves of the dead which have been carefully selected with a view toward the south. Doors and windows are placed bringularly in houses, to avoid the only move in direct straight lines. What with ancestor-worship and the Fen-shul, it does not seem surprising that the Chinese are the most unprogressive people. Even their buildings, beautiful as they are in their way, are still all built in the chinese are the most unprogressive people. Even their buildings, beautiful as they are in their way, are still all built in the chinese are the most unprogressive people. Even their buildings, beautiful as they are in their way, are still all built in the chinese are the most unprogressive people. Even their buildings, beautiful as they are in their way, are still all built in the chinese are the most unprogressive people. Even their buildings, beautiful as they are in their way, are still all built in the chinese are the most unprogressive people. Even their buildings, beautiful as they are in their way, are still all built in the chinese are the most unprogressive people. Even their builtings are still all built in the chinese are the most unprogressive people. Even their builtings are still all built in the chinese are the most unprogressive people. Even their builting the the chinese are the most unprogressive people. Even their builting the the chinese are the most unprogressive people. Even their builting the the chinese are the most unprogressive people. Even their builting the the chinese are the most unprogressive people. Even their builting the colored the cabinet way.

In the rexpose of Bridge at Boston to the Bost Fen-skul, or wind and water, the theory of

# CAMP MEETINGS.

Cassadaga Camp Meeting opens July 21. Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 29th and closes August 29th. the entire month of July.

Camp at Vicksburgh, Mich., from July 13 things." to August 14. Haslett Park, Mich., meeting will be held

for five Sundays, beginning July 26. Verona Park, Maine. From August 12th to

to August 27th. Queen City Park, Vermont. Meetings be-

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting beginning July 29, at Mount Pleasant Park, Clinton,

Prof. J. M. Allen lectures in St. Louis, August 8; in Vicksburg, Michigan, Camp, August Care W. S. Wandell. The Parkland, Pennsylvania, meeting camp

opened on Saturday, June 30, and closes Sept.

5, 1888. Their fine galaxy of speakers and

facilities will make it very popular main till last of August. From 1st December till April, '89, he will reside at St. Louis and lecture there and at places easily accessible from that city.

G. W. Kates has closed his official connection with the Lookout Mountain Camp Meeting. He will devote his entire time hereafter with his wife, in the lecture field. They go to the Clinton, lowa, camp meeting in August and will remain in the West until November when they go to Pitisburg, Pa. Their address is Greenville Darke Co. Ohio.

# Lookout Mountain Camp Meeting.

average with the other weeks. Dr. Geo. A. Fuller was the lecturer Monday

night.

Dr. Watson gave a stirring address Wednes-

day night. In the afternoon, Mrs. Watson led an interesting meeting of women. speaker. Thursday night an excellent concert and literary entertainment proved

prime attraction. all that marked the proceedings.

Friday night a joint seance in the Pavilion to a large audience was participated in by Dr. Merrill, Mrs. Glading, Mrs. Cissna and Dr. Rothermel. The slate-writing by Mrs. Cissna was a

grand success. Under close scrutiny of a sage being in German. Mrs. Cissna has made great triumphs here in the exercise of her medial powers. Dr. Rothermel in physical manifestations

a success. Sunday, July 29th, the camp closed. Mrs. Glading spoke at the morning service, Dr. Fuller in the afternoon. All the different speakers and mediums took part in the farewell at night. The association will endeavor to make the camp next your of still greater

WHITFIELD.

# Haslett Park Camp.

PINE LAKE, MICH., July 27, 1888.

To the Editor of The Better Way. This camp has been greatly improved since last summer-several new houses erected, the auditorium is completed and will be dedicated Sunday. There are a good many camp- may be repented of and regretted before it ers already on the ground, many more than leaves our lips on its depressing errand. Willimantic, Conn., for thethird Sunday of at any other of our camps the first of the meeting. Herrick and Burness, Dr. Schimmerhen and wife, Mrs. Reed, Mrs. Mary Churter, Mrs. Dr. Jewett, and Mr. and Mrs. Lindslay, are among the mediums already present.

> Our opening day was very rainy, and campers were unable to do what they would had it been pleasant, but as the country is nished by Kellar, or Bridge arranged the very much in need of rain, everybody was more than thankful to see it come. There have been a number of circles, and this gress of Spiritism. morning, Friday, the 27th, we have our first public meeting. There is every indication of the largest meeting in the history of the camp, and if the grandeur of the scenery, the gathering of the people, are the powers that lar school of physic mongers, and have give to each and all that inspiration, so uplifting and ennobling, surely then Haslett unfolded and spiritually baptized.

Yours for truth, G. H. BROOKS.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working.

THE WAY PUBLISHING CO.

Kellar, "the Exposer," Coming.

Kellar, the famous magician, is to appear at Heuck's Opera House for a brief period commencing Sunday, August 5th. He announces that he proposes to devote a special | festations are out of reach of mortals, and portion of his necromantic entertainment to are not to be had on demand. Those crooked mediums," and this will certainly from the spirit land who condescend to be an interesting feature to those who have an interest in the matter, and Kellar has been successful in ferreting out impostors, been successful in ferreting out impostors, acquire something of more value than and for this work be has received the commendation of many foremost Spiritualists. He has a number of letters of congratulation from leaders which he prizes very highly. He will do a number of tests in spirit rapping, table tipping, rope tying and cabinet One might be led to think that it is the manifestations, and then he will show just how they are performed by the "humbug the knowledge of evil and deception it can mediums." He is a neeromantric scholar- get hold of. Is this the way to shed light perhaps the best living to-day-and his long association with the Davenport Brothers and Dr. Fay has given him an insight into the matter that no other magician has.

# Written for The Better Way. Exposing Imposters.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things Lookout Mountain Camp Meeting will last are of good report, if there be any virtue and if there be any praise, think on these

I was rather surprised to see in THE BETTER WAY of July 28th, an article by Alonzo Danforth, entitled, "Frauds must go," and in the next column Dr. Dean Clark speaks of Mr. Wetherbee as "a vicgin August 21st; continue till September 16th. tim of misplaced confidence, a blind zealot Lake Pleasant, Mass., August 1st to Septem- hoodwinked by fanaticism, or psycholo-

gized by spirit promoters of fraud." Never having seen either "Prof" Kellar or Charles Bridge, I cannot speak from experience, or what "B" (in another column) would call knowledge, in regard to their manifestations. But I have had 15, 16, and 18. Address, Vicksburg, Mich. quite enough experience with spirit manifestations through good and true media, and Hermann, the "magician," to be fully satisfied that much of what is claimed to mediums, the beautiful grounds, and great be "magic" and "sleight of hand" by professional jugglers, is done not only by the Warren Chase is at Mount Pleasant Camp | aid of spirit power, but could not be done Meeting, Clinton, Iowa, where he will re- any other way. I have been a thankful reader of Mr. Wetherbee's contributions to different papers for six years, and esteem him (though unknown to me personally) as one of those who receive the kingdom of heaven as a little child and consequently is accessible to the angel world in a degree that not many attain to. Being sincere and honest, as well as considerate and loving, he attracts a like element wherever he goes. I doubt if he has ever The last week of the camp has been of been deceived by a spirit or a medium much interest. The attendance was of an either, he has not said so, and I for one prefer his testimony to that of those who not only claim for themselves incapacity G. W. Kates and wife occupied the platform to judge, but would drag all others to the same level. The judge and jury declared Luther Marsh a victim, and denied him the exercise of his right to do what he Thursday morning Mrs. Glading was the wished with his own, and I suppose there are some, perhaps many, who think Mr. Marsh crazy. But that does not make Friday morning the Southern Association him so, neither does it lessen the value of held its convention and elected officers. what he has received through the medium Missionary reports and routine business were from the spirit world. Of course innocent, confiding people should not be imposed upon, but neither should the faults of a bad man or woman be made the subject of discussion for entertainment in social converse. Such discussion has no committee she obtained writing-one mes. elevating tendency; on the contrary it increases prejudice and thus makes it harder for the doer of evil to retrace his steps when his time of repentance comes, as it was as usual most excellent. The seance was surely will, sooner or later. Of course I would prevent such a one from practicing wrong, but would it not be better to deal with him personally? It is not wise nor kind to publish the fauits and failings of any one. Let those who are disposed to interest. They have gained strength this season, and are in better shape than has employ a medium, seek information from heretofore been their fortune. a reliable friend of the medium; then the itching ears of uninterested persons will not be tickled with unprofitable gossip. It is better to say nothing of a brother, if we cannot say something kind which is true, rather than run the risk of injuring him by telling that which, even though true,

> It hardly seems reasonable to me that a man could be clever enough to contrive and use such a marvelous bench as that described, and at the same time place his reputation in the hands of a professional trickster. The bench must have been furwhole performance with the intention of injuring the cause and impeding the pro-

An ignoramus, signing "Doc," wants all media "tested" and given certificates of mediumship. He must belong to the regudiploma on the brain. In the first place, would he have them examined by Seybert commissions? How many media would be allowed to "practice" at that rate? Who would test the testers, and give sensitively-organized ladies and gentlemen any assurance of being treated with respect and courtesy? I was told by one lady who visited our city that in order to "test" her honesty, a man in whose house she was entertained, sat in front of her, held both of her hands in his, placed his feet upon hers, and pressed his knees against hers. Would "Doc" recommend any lady to submit to such brutal indignities? Verify the spirit world and the manileave for a time their happiness and congenial companionships to assist mortals to they be confined within limits proscribed by some poor, weak-minded mortal, who has not enough faith in his own honesty and common-sense to trust his own eyes. prime duty of Spiritualism to spread all over the land and hasten the coming of the reign of goodness? O, my friends, do not assist in heaping up prejudice against those whose work of compensation will be bit-

Justice.

If self-love, if benevolence, be natural to man; if reason and forethought be also natural to man; then may the same be said of justice, order, fidelity, property, so-Men's inclinations and necessities lead them to combine; their experience tells them that this combination is impossible where each pays no regard to the possessions of others. The sentiment of ustice has infallibly and certainly ever had place, to some degree or other, in every individual. The rules of equity and ustice owe their existence to that utility which results to the public from their strict and regular observance. Whatever principles writers on the laws of Nature set out with, they are sure to terminate here at last; and to assign as the ultimate reason for every rule, the conveniences and necessities of mankind .- [Hume.

The early Christians felt more and did more than those of the present day, not because they were better men, but because they really felt more; and they believed more because they knew less. Doubt is the offspring of knowledge; the savage never doubts at all .- Winwood Reade.

# HEALING.

ZEND ONE DOLLAR, two-cent stamp, lock of hair, age and sex, to 1696 N. Gilmore Street Baltimore, Md., and get a diagnose by Spirit DB RUSH who has wrought many wonderful cure through the widow of Washington A. Danskin.

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Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named: JULY: No meeting. AUGUST: No meeting. SEPTEMBER: Cora L. V. Richmond, inspira-

tional speaker. OCTOBER: Mrs. A. M. Glading, speaker and platform test medium. NOVEMBER: Walter Howell. DECEMBER: Waiter Howell.

# Speakers Engaged.

The following speakers have been engaged by the Society of Union Spiritualists of Cin-

Jan. 1889; Frank T. Ripley. Feb. 1889; Mrs. N. T. Brigham. March. 1889; Helen Stuart-Richings. April. 1889; Jennie B. Hagan. May. 1889; Edgar W. Emerson. June. 1889; Edgar W. Emerson.

# Cassadaga Lake

FREE ASSOCIATION.

THE Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio will hold their Ninth Annual Meeting

# on their grounds at Cassadaga Lake

Chautauqua County, N. Y.,

FromJuly 21st to August 29th, 1888.

PROGRAMME: Wednesday, Aug. !- Chas Dawbarn, New

York City. Thursday, August 2-Mrs. Cora L. V. Rich-

Any one wishing further information, send posts I for circular to A. E. Gaston, Secretary Meadville, Penn.

HOW TO GET TO CASSADAGA LAKE.

HOW TO GET TO CASSADAGA LAKE.

Passengers over the Lake Shore and Michligan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway to Lily Dale Station.

Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio Railroad and the Buffalo and Southwestern Railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pitt-burgh Railway for Lily Dale Station.

In uire of Railroad Ticket Agents for Excursion Rates to Lily Dale.

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Euclose stamp for a diagnosis of your troubles. Patients treated at their residence if desired. Address N. E. Cor. Fifth and Sycamore Sts., Room 11.

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Send 5 2-cent stamps, your age, and One Dollar. I will send you by mail one pair of Melted Pebble Spectacles, that will restore perfect vision and strengthen the eyes. Address B. F. POOLE, Clinton, Iowa.

# CARRIE M. SAWYER,

SEANCES Tuesday and Friday evenings at 5 o'clock, and Wednesday and Saturday afternoons at 2 o'clock

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AFTERNOON: Tuesday and Thursday at EVENING: Sunday, Tuesday and Thursday

# Private Seances and Sittings as pecilaty

THE BETTER WAY can be found on sale by the following news-dealers:

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Washington, D. C. Chas. McDonald & Co .- 55 Washing-

Illinois.

E. T. Jett-802 Olive street, St. Louis,

Geo. Ellis-11 Decatur street, New Orleans, La.

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ton street, Chicago. Brentona Bros., 101 State St., Chicago

Thos. McAboy--727 Twelfth street, Louisville, Ky.

Thos. Lees--142 Ontario street, Cleve-

Edwards & Mercer-10 W First street,

# Wednesday, Aug. 19—Kr. Lake. Boston, Mass. Conday, Aug. 15—Conference. Thursday, Aug. 15—Conference. Thursday, Aug. 15—Conference. Saturday, Aug. 16—Mrs. H. S. Lake and J. Frank Baxter. Soloay Luther. Soloay, Aug. 18—Conference. Tuesday, Aug. 18—Conference. Tuesday, Aug. 18—Conference. Sunday, Aug. 18—Conference. Sururany, Aug. 11—W. F. Peck and Mrs. Colby Luther. Sunday, Aug. 18—Conference. Tuesday, Aug. 18—Mrs. H. S. Lake and J. Frank Baxter. Saturday, Aug. 18—Rev. Samuel Watson, Mass. Wednesday, Aug. 18—Rev. Samuel Watson and Mrs. Clara Watson, Jamestown, N. Y. Sunday, Aug. 29—W. J. Colville, Boston. Tuesday, Aug. 29—W. J. Colville, Boston. Tuesday, Aug. 29—W. J. Colville, Boston. Saturday, Aug. 29—W. J. Colville and Mrs. Clara Watson, 29—Mrs. R. S. Lillie. Friday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Colville and Mrs. Clara Watson, Sunday, Aug. 29—W. J. Col

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premus for the education of our children are the hape of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to Aloxzo Danfortu, the 2 Fountain Square, Roxbury, Mass.

Echocs of Reunion at Gettysburg. 1863-1888.

What is the field of Gettysburg?

One of the historic localities of the country where the decisive battle of a g and terrible civil war was fought. On this hallowed ground, consecrated by American valor, what lie buried?

Not only the mortal part of Americans who wore the blue and gray, but the passions of war, the jealousies of sections, and the bitter root of all our mational differences-human slavery.

What was decided at this place?

ern homes; but over the fiery crest of stitutions to liberty and justice. the waves of war the destiny of the American Union was then and there

What did Abraham Lincoln say with his true American heart, while the war was imminent, but had not yet begun?

"We are not enemies, but friends; we must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystie chords of memory stretching from over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature."

Was his prophetic vision fulfilled?

Yes. The murmur of these hosts of peace encamped upon this field of war -this universal voice of friendly greeting and congratulation, the cheers of the blue echoing the cheers of the gray; what are they but the answering music of those chords of memory, the swelling chorus of the Union responding to the better angels of our nature--and there is peace and joy in the heart of Abraham Lincoln as he again walks with the heroes of twenty five years ago.

What view of the war can we take?

One of constitutional vindication, and another of interpretation, but the issue at stake was the nature and vitality of a great political union.

What was the nature of the contest? organized into military hosts to main- our flag. tain conflicting principles held with equal courage.

What can we say of our country?

Washington; then torn by angry do rule themselves. mestie strife; brought to perfect and Let the North and South join in connone, with charity for all, by the pamity of Grant.

What is the Union at the end of the duty. first one hundred years of its national existence?

The sacred, seamless garment of equal which 60,000,000 of people in thirtysight States are invincibly arrayed.

What should be our duty as libertyloving, law-abiding Americans?

government, we should not allow our ished republic. personal rights to be interfered with, our good laws and of just administration to be imperilled by the ignorant, For that great cause for which your fathers bled, lawless, idle and dangerous overflow of And heroes lived and holy martyrs died, all other countries.

What are we as a nation?

The occupants and guardians of this country, and we have a kindly heart and hospitable hand toward all the world, but we must prescribe the conditions upon which the world shall come here.

What question interests Americans which must be honorably entertained and patriotically adjusted?

A free legal ballot. What forces assure the future of this

country. The perfect freedom of speech and perfect fraternity of spirit, and happy for us, happy for mankind, if we and our children shall comprehend that these are the fundamental conditions

of the life of the Republic.

What shall we see in the future? A country whose vast population covsting the continent with a glory of civilization, the completed century of the great battle shall be celebrated. The generation that shall gather on this historic field will rise and sing aloud the battle cry of liberty, and the arisen ones shall join in the loud amen, and their most precious benediction on the field of Gettysburg will behold the Blue and Gray blending in happy harmony, like the mingling hues of the summer landscape, we may see the radient symbol of the triumphant America of our pride, our hope and our joy. July, 1888.

BILVER CHAIN RECITATIONS ON GET-TYSBURG MEMORIAL.

Twenty-five years have passed, and now the combatants of '63 come together again on the old battle field to unite in pledges of love a devotion to one constitution, one Union and one flag.

To-day there are no victors, no van-

As Americans, we all claim a common share in the glories of this battlefield, memorable for so many brilliant feats of arms.

No stain rests on the colors of any battalion, battery or troop that contended here for victory.

Gallant Buford, who began the battle, and brave Pickett, who closed the struggle, fitly represent the intrepid hosts that, for three days, rivalled each other in titles of martial renown.

We dedicate here on this battle-field to day an altar sacred to peace and tranquility and union.

We sow the seeds of friendship between communities, States and populations once hostile, but now reconciled.

We all share in the rich harvest The civil contest, through renowned reaped by the whole country, North campaigns of courageous endurance, of and South, East and West, from the Searful carnage, and of accumulated new America, born on this battle-field hearl-suffering in northern and south- when the republic consecrated her in-

> Our civil war was not a conspiracy against a ruler; it was not a plot to oust a rival from power, but a war of institutions, systems and policies.

The war was universal in its benefi-

cent influence upon the destinies of this country, and ineffaceable in the footprints it made in the path of our national progress.

The memories of such a war are as indestructible as our civilization and every battlefield and patriot grave to the names of Lincoln and Lee, Grant every living heart and hearthstone all and Jackson, can never be effaced from

The valor, fortitude and achievements of both armies, never surpassed in any ege, demand a record in American history, and now that time and thought, common sense and common interests have softened all the animosities of war, we may bury them forever while we cherish and perpetuate as Americans the immortal heritage of honor belonging to a republic that became able unfortunates! imperishable when it became free.

The war of 1861 and '65 demonstrated the vitality of Republican institutions, and illustrated the martial spirit and resources and genius of the American soldier and sailor, and signalized the

We fought until the furnace of war melted all our discords and moulded us again into a stronger and wiser nation, and let us resolve to maintain our Union, Citizens of a common country self- preserve our institutions and defend

equal sincerity, and defended with its silent and shining example, to that blessed consummation when every dynasty will be dethroned, every great That it was led to independence by army disbanded, and every people will dies! O! mammy, mammy, they're taking

enduring peace with malice toward secrating for annual patriotic pilgrimage these historic heights which drank triotism of Lincoln and the magnani- such copious draughts of American blood, poured so freely in discharge of

Set apart this land as an enduring monument of peace, brotherhood, and perpetual union; and with singleness rights; of harmonious institutions; of of heart and of purpose in the name of accordant views of the government, in a common country, and of universal human liberty, and by the blood of our fallen brothers, unite in the solemn consecration of those battle-hallowed hills as a holy, eternal pledge of fidelity to As we are at the head of a popular | the life, freedom and unity of this cher-

> TO AMERICA AND FREEDOM. For which a thousand fields with blood ran red And rivers shuddered with their crimson tide, For this, the dream-enraptured prophets see, The far-off vision of the statesman's eyes, The coming of divine democracy-For this you live beneath your modern skies. As we threw off a haughty tyrant's sway, So you must war to make your nation free, To quell the hydra evils of the day, To stand for truth and sweet sincerity, To crush the pride of place and gain-the lust That grinds God's freemen in the lowly dust. No day of yours is less divine than ours, No deed of yours well done, but it shall be A stone enduring in the rising towers The western world builds for eternity.

> > "Shadows" Explains.

To the Editor of The Better Way. After speaking so highly of the mediumship of C. H. Bridge, as I did in a late BETTER WAY, and receiving also some letters of inquiry in connection with his late exhibition and exposure at the Boston Theatre, I am led to write this letter of explanation, which will speak for itself. I have nothing, however, to take back about his mediumship. I have had positive sensuous proof of not only his spirit manifestations, but positive proof also of the manifestations of special spirits. How then is this positive statement reconciled with his exposure at the Boston Theatre by Prof. Kellar, the prestigiator? The Indian once said, 'White man very uncertain;" well, it seems the Indian was right. I have been expecting to hear his side of the story; his silence leads the public as well as many who believed in him to draw unfavorable inferences, and I must confess I do with the rest, and in a few words my impression the rest, and in a few words my impression is, that he has not done very well the past season pecuniarily; got hard up, as we would say. Seances, you know for a year past have not been popular or profitable, due to persecutions in the shape of raids, people not liking to attend where disturbances are liable, and Mr. Bridge feeling the want of money he joined with Kellar to get up a sensation and a crowd and make some money and so far he was successful and is probably a \$1.000 in and cessful and is probably a \$1,000 in and more, for it was a \$1,500 or \$2,000 house. If Bridge was honest he was not smart

enough for Mr. Kellar, and if there was any collusion he could not have been honest, though possibly the prestigiator may have played him false; gave him an inch and he took an ell. Of course this is all inferential. He said to me after the affair that the bench he sat on was not his and a trick bench was surreptitiously substituted. In the light of his silence, no explanation given, not a word said, no one would beieve such a statement and more than that, such a substitution could not have been made without collusion, and the fair inference is, and the common sense one too, is that he so to speak "sold his birthright for a mess of pottage," or in other words sold himself and Spiritualism for the net pro-ceeds, or half of them, of a well filled house. Well, Spiritualism will live and so will mediumship and be a source of comfort to many people as it has been and is to me, and tests that I have had through Mr. Bridge before he stepped aside, will be to me well remembered facts, and if my inferences are right I hope he will see that he has bought his emolument too dear. I am very sorry all this has happened for it has smooched our cause in the presence of 2,000 people and the uncontradicted statements of the affair read and commented on by hundreds of thousands. I feel it due to me to say this with sorrow and to say also that I have not been cheated in what I have seen in his connection before this misstep, and am only too sorry to JOHN WETHERBEE. record this. Boston, July 23, 1888.

# Good Advice.

Young man, if it should ever be your fortune to hear a woman declare she never sews, beware! Shun her as you would the chills and fever. Be insane enough to make such a one your wife, and before the honeymoon is over, the horrors of buttonless shirts and hose full of holes will be upon you; your fair lady's sewing will be done by others, while she mopes in idleness or rots in fashionable dissapation. Then you may well bid farewell to all your dreams of domestic felicity; they would fade as Summer flowers at the touch of frost. We have heard ladies, educated and intelligent ladies, declare with actual pride their ignorance of the art of cooking. 'They could not make a cup of coffee to save their lives !" and as to their making a loaf of bread, or cooking a simple dinner that was out of their power. Poor, miser-

# "They're Taking Baby."

A correspondent of Light relates the following as described to her by Miss H-, the daughter of a clergyman in England, "a very truthful, not very imaginative woman," and not a Spiritualist, as an experigreat conflict as the heroic age of the ence of hers while sitting up with a poor woman in her father's parish, whose babe was dying:

"There were two beds in a cottage chamber, one, a crib, in which a child of three or four, the baby's brother, had been asleep for several hours. Miss H- and the mother stood beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called May this republic lead the world by from the crib, and they saw the small brother sitting up, wide awake, and pointng with a kind of rapture in his face. He cried out: 'Oh! mammy, mammy, beautiful ladies all around baby! Beautiful lababy!' The watchers turned their eyes on

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Echoes of Reunion at Gettysburg. 1863-1888.

What is the field of Gettysburg? One of the historic localities of the country where the decisive battle of a long and terrible civil war was fought. On this hallowed ground, consecrated other in titles of martial renown.

by American valor, what lie buried? Not only the mortal part of Americams who wore the blue and gray, but the passions of war, the jealousies of sections, and the bitter root of all our mational differences-human slavery.

What was decided at this place?

ern homes; but over the fiery crest of stitutions to liberty and justice. The waves of war the destiny of the

his true American heart, while the war was imminent, but had not yet begun?

"We are not enemies, but friends; we must not be enemies. Though passion may have strained, it must not tional progress. break our bonds of affection. The mystic chords of memory stretching from over this broad land, will yet swell the chorus of the Union when again touched, as sarely they will be, by the better angels of our nature."

Was his prophetic vision fulfilled?

Yes. The murmur of these hosts of peace encamped upon this field of war -this universal voice of friendly greeting and congratulation, the cheers of the blue echoing the cheers of the gray; what are they but the answering music of those chords of memory, the swelling chorus of the Union responding to the better angels of our nature--and there is peace and joy in the heart of Abraham Lincoln as he again walks with the heroes of twenty five years ago.

What view of the war can we take? One of constitutional vindication, and republic. another of interpretation, but the issue at stake was the nature and vitality of a great political union.

What was the nature of the contest? Citizens of a common country selforganized into military hosts to maintain conflicting principles held with equal courage.

What can we say of our country? Washington; then torn by angry do | rule themselves. mestic strife; brought to perfect and Let the North and South join in con- the bed again-the infant had expired." none, with charity for all, by the pamity of Grant.

What is the Union at the end of the duty. first one hundred years of its national existence?

which 60,000,000 of people in thirtymight States are invincibly arrayed. What should be our duty as liberty-

loving, law-abiding Americans?

government, we should not allow our | ished republic. personal rights to be interfered with, our good laws and of just administration to be imperilled by the ignorant, lawless, idle and dangerous overflow of all other countries.

What are we as a nation?

The occupants and guardians of this The far-off vision of the statesman's eyes, country, and we have a kindly heart and hospitable hand toward all the world, but we must prescribe the conditions upon which the world shall To quell the hydra evils of the day,

What question interests Americans which must be honorably entertained and patriotically adjusted? A free legal ballot.

What forces assure the future of this

The perfect freedom of speech and perfect fraternity of spirit, and happy for us, happy for mankind, if we and our children shall comprehend that these are the fundamental conditions of the life of the Republic.

What shall we see in the future?

A country whose vast population covsring the continent with a glory of civllization, the completed century of the great battle shall be celebrated. The generation that shall gather on this historic field will rise and sing aloud the battle cry of liberty, and the arisen ones shall join in the loud amen, and their most precious benediction on the field of Gettysburg will behold the Blue and Gray blending in happy harsummer landscape, we may see the radient symbol of the triumphant America of our pride, our hope and our joy. July, 1888.

BILVER CHAIN RECITATIONS ON GET-

TYSBURG MEMORIAL. Twenty-five years have passed, and now the combatants of '63 come together again on the old battle field to unite in pledges of love a devotion to one

constitution, one Union and one flag. To-day there are no victors, no van-

quished.

As Americans, we all claim a common share in the glories of this battlefield, memorable for so many brilliant feats of arms.

No stain rests on the colors of any battalion, battery or troop that contended here for victory.

Gallant Buford, who began the battle, and brave Pickett, who closed the struggle, fitly represent the intrepid hosts that, for three days, rivalled each

We dedicate here on this battle-field to day an altar sacred to peace and tranquility and union.

We sow the seeds of friendship between communities, States and populations once hostile, but now reconciled.

We all share in the rich harvest The civil contest, through renowned reaped by the whole country, North campaigns of courageous endurance, of and South, East and West, from the fearful carnage, and of accumulated new America, born on this battle-field heart-suffering in northern and south- when the republic consecrated her in-

Our civil war was not a conspiracy American Union was then and there against a ruler; it was not a plot to oust a rival from power, but a war of What did Abraham Lincoln say with | institutions, systems and policies.

> The war was universal in its beneficent influence upon the destinies of this country, and ineffaceable in the footprints it made in the path of our na-

The memories of such a war are as indestructible as our civilization and every battlefield and patriot grave to the names of Lincoln and Lee, Grant every living heart and hearthstone all and Jackson, can never be effaced from

The valor, fortitude and achievements of both armies, never surpassed in any age, demand a record in American history, and now that time and thought, common sense and common interests have softened all the animosities of war, we may bury them forever while we cherish and perpetuate as Americans the immortal heritage of honor belonging to a republic that became imperishable when it became free.

The war of 1861 and '65 demonstrated the vitality of Republican institutions, and illustrated the martial spirit and resources and genius of the American soldier and sailor, and signalized the great conflict as the heroic age of the

We fought until the furnace of war melted all our discords and moulded us again into a stronger and wiser nation, and let us resolve to maintain our Union. preserve our institutions and defend

May this republic lead the world by equal sincerity, and defended with its silent and shining example, to that blessed consummation when every dynasty will be dethroned, every great That it was led to independence by army disbanded, and every people will dies! O! mammy, mammy, they're taking

enduring peace with malice toward secrating for annual patriotic pilgrimage these historic heights which drank trictism of Lincoln and the magnani- such copious draughts of American blood, poured so freely in discharge of

Set apart this land as an enduring monument of peace, brotherhood, and The sacred, seamless garment of equal perpetual union; and with singleness rights; of harmonious institutions; of of heart and of purpose in the name of accordant views of the government, in a common country, and of universal buman liberty, and by the blood of our fallen brothers, unite in the solemn consecration of those battle-hallowed hills as a holy, eternal pledge of fidelity to As we are at the head of a popular | the life, freedom and unity of this cher-

> TO AMERICA AND FREEDOM. For that great cause for which your fathers bled, And heroes lived and holy martyrs died, For which a thousand fields with blood ran red And rivers shuddered with their crimson tide, For this, the dream-enraptured prophets see, The coming of divine democracy-For this you live beneath your modern skies, As we threw off a haughty tyrant's sway, So you must war to make your nation free, To stand for truth and sweet sincerity, To crush the pride of place and gain-the lust That grinds God's freemen in the lowly dust. No day of yours is less divine than ours, No deed of yours well done, but it shall be A stone enduring in the rising towers The western world builds for eternity.

> > "Shadows" Explains.

To the Editor of The Better Way. After speaking so highly of the mediumship of C. H. Bridge, as I did in a late BETTER WAY, and receiving also some letters of inquiry in connection with his late exhibition and exposure at the Boston Theatre, I am led to write this letter of explanation, which will speak for itself. I have nothing, however, to take back about his mediumship. I have had positive sensuous proof of not only his spirit manifestations, but positive proof also of the manifestations of special spirits. How then is this positive statement reconciled with his exposure at the Boston Theatre by Prof. Kellar, the prestigiator? The Indian once said, 'White man very uncertain;" well, it seems the Indian was right. I have been mony, like the mingling hues of the expecting to hear his side of the story; his silence leads the public as well as many who believed in him to draw unfavorable inferences, and I must confess I do with the rest, and in a few words my impression is, that he has not done very well the past season pecuniarily; got hard up, as we would say. Seances, you know for a year past have not been popular or profitable, due to persecutions in the shape of raids, people not liking to attend where disturbances are liable, and Mr. Bridge feeling the want of money he joined with Kellar to get up a sensation and a crowd and make some money and so far he was successful and is probably a \$1,000 in and more, for it was a \$1,500 or \$2,000 house. If Bridge was honest he was not smart

enough for Mr. Kellar, and if there was any collusion he could not have been honest, though possibly the prestigiator may have played him false; gave him an inch and he took an ell. Of course this is all inferential. He said to me after the affair that the bench he sat on was not his and a trick bench was surreptitiously substituted. In the light of his silence, no explanation given, not a word said, no one would believe such a statement and more than that, such a substitution could not have been made without collusion, and the fair inference is, and the common sense one too, is that he so to speak "sold his birthright for a mess of pottage," or in other words sold himself and Spiritualism for the net proceeds, or half of them, of a well filled house. Well, Spiritualism will live and so will mediumship and be a source of comfort to many people as it has been and is to me, and tests that I have had through Mr. Bridge before he stepped aside, will be to me well remembered facts and if my inferences are right I hope he will see that he has bought his emolument too dear. I am very sorry all this has happened for it has smoothed our cause in the presence of 2,000 people and the uncontradicted statements of the affair read and commented on by hundreds of thousands. I feel it due to me to say this with sorrow and to say also that I have not been cheated in what I have seen in his connection before this misstep, and am only too sorry to record this. JOHN WETHERBEE, BOSTON, July 23, 1888.

Good Advice.

Young man, if it should ever be your fortune to hear a woman declare she never sews, beware! Shun her as you would the chills and fever. Be insane enough to make such a one your wife, and before the honeymoon is over, the horrors of buttonless shirts and hose full of holes will be upon you; your fair lady's sewing will be done by others, while she mopes in idleness or rots in fashionable dissapation. Then you may well bid farewell to all your dreams of domestic felicity; they would fade as Summer flowers at the touch of fade as Summer flowers at the touch of frost. We have heard ladies, educated and Mass. Mas intelligent ladies, declare with actual pride their ignorance of the art of cooking. "They could not make a cup of coffee to save their lives !" and as to their making a loaf of bread, or cooking a simple dinner that was out of their power. Poor, miserable unfortunates !

"They're Taking Baby."

A correspondent of Light relates the following as described to her by Miss H-, the daughter of a clergyman in England, 'a very truthful, not very imaginative woman," and not a Spiritualist, as an experience of hers while sitting up with a poor woman in her father's parish, whose babe

"There were two beds in a cottage chamber, one, a crib, in which a child of three or four, the baby's brother, had been sleep for several hours. Miss H- and he mother stood beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called from the crib, and they saw the small brother sitting up, wide awake, and pointng with a kind of rapture in his face. He cried out: 'Oh! mammy, mammy, beautiful ladies all around baby! Beautiful lababy!' The watchers turned their eyes on

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published." Many similar expressions have been published.

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noblest and greatest of this great epoch of human thought."

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feelings of purity and peace, leading feed their souls thereon. It tells of the land of immortality, and gives glimpses locality, so far distant that he who goes cares not to journey back, but it teaches that this land of souls is near, and some of its spheres lie just about your earth, while its brighter spheres are just beyond these and beyond, as they grow in purity and brightness. None are so knowledge of the benefits of Spiritual far distant but that the dwellers therein can return and minister unto earth's inhabitants when they wish and feel drawn thereto. Spiritualism teaches that mortals who seek to open the door | between the material and spiritual and worlds will receive the most guidance

will enter with him into spirit life, to be atoned by efforts and sufferings of mind. He cannot escape just punishment. Man is his own redeemer. No blood ever shed has been of sufficient strength and purity to wash away another's sins. Spiritualism gives the knowledge that man's spirit friends are about his daily walks, seeing and knowing his deeds and thoughts. What could be more beneficial than this knowledge? There are few men so bold as to meditate and execute a deed of horror, knowing their mother's or innocent child's eyes are bent upon them, reading every thought.

I see daily the good of this truth. I know that those who have accepted these teachings are shunning temptations they-else would not be able to resist. Men-shun the assassin's weapon; the tempting game of cards, whereon men stake their wealth and families' happiness; they eschew the bowl that sets the brain on fire; evade the luring wiles of the siren's smiles and dens of

These are grand victories. Spiritual ism sids man to gain over his lower nature. It teaches him the better side of his make-up, showing him bow the spiritual can gain the upper band if assisted by will power and friends, this knowledge of a sainted mother's pres ence unto men the needed will power.

The church teaches that God is a something magnified and enlarged to cover space, with a watchful eye upon man at all times. After portraying this stupendous God as one of wrath and vengeance—a God who created some as his "chosen lambs," and set no mark "jealous God," as he who knows the eye of love is upon him.

Spiritualism benefits man by enlarging his ideas of deity. It teaches him to accept of no doctrine that will not accord with logic and common sense. By common sense we distinctly mean

man's own judgment.

If you are told that apples grow on haystacks and find the statement does not accord with the known laws of nature, let your judgment decide its truth or falsehood, even though your aged father should tell you he had always been taught thus by the church. This I use only as a figurative speech, but in the "book of holy writ" are many tales of even greater absurdity. Why then should men of to day believe them? Simply because man of ye-terday or ages back believed them. This is the question, which, when answered by logic, will show you how absurd it is to believe a mythical tradition or story when the truth is being given to mortals daily by those who have crossed the border line. We only ask you to seek and you shall find the door, and for yourselves may obtain proof.

Again, you can gain much by opening your hearts snd homes to spirits and inviting their association, and growing in spirituality through contact with spiritual beings. "A man may be known by the company he keeps," is a true adage, friends. If he keeps the com pany of spirits of intelligence and purity, his own soul will grow in like qualities. These, friends, are some of the enno-

bling teachings of Spiritualism, and I would that all might heed them and reap their soul-inspiring benefits, scat-

tering the seed to others.

The spirit world lies near your ownthe one unseen because spiritual in its and learns so many truths that were to nature, the other seen by mortal eyes because material.

But, friends, unto eyes that have opened to spiritual things the "unseen nature unfold for him with each passing | land" of which you speak and wonder hour. He sees the Supreme Powers in | is as real as your own material world. To those who have passed to spirit life its scenes and beauties are as plain and has been either an Atheist, Materialist, palpable as yours are to you; its forests or Christian; but if he has grown up in and streams are as grand and silvery, the home of Spiritualism, he has grown its homes and flowers are as inviting to revere nature as a power from God and fragrant, its occupants and occupa tions as fair and worthy as your own. As the soul progresses in spirituality and knowledge, these scenes and sur-Spiritualism brings spirituality in its roundings, these beauties and works, teachings. It gives unto its followers become more refined, ethereal and honeficial, and vision far-reaching. Thus we progress through eternity. them to reach out and grasp the gran- mortals! are not the benefits of Spiritudeurs of nature that lie on all sides, and alism grand when contemplated with a thinking mind? Are they not worthy your earnest efforts? As you listen to is teachings does not your soul look of its beauties. It does not teach that forward with longings for its entrance it is a land far away in some unknown into spirit life, where, freed from the locality, so far distant that he who goes clay, it may partake of the glories to be obtained from following its pure teachings? Yes, it must be so!

To me in earth life came no knowledge, save as my soul felt longings for something better than was given to me by the church, which I earnestly sought to accept. To me came no absolute ism; but into my soul in later years crept inner voices that aided me in my daily walks, and caused my eyes to more readily see the beauties and perceive the nearness of earth to the spiri land, when first I entered its borders met the aged mother who had passed from my view years before. Had I known what I now seek to teach, I too, while in the mortal, could have felt

worlds will receive the most guidance from their unseen friends. As the anigels are successful in developing sensitives, they are able to give unto many the clear-sight or clairvoyant vision.

In this nineteenth century spiritishave been strengthened by the Supreme Powers, and enabled to give unto mortals greater assistance and grander manifestations than in all ages that have passed into history. This is because spirits have been progressing and have aided in the world's development.

Another lesson of vast importance that many are learning from the spiritis is, that they must rely upon individual work and endeavors for their future happiness. Spiritualism teaches that man carries heaven or hell within his own soul; even as he makes happiness or misery by a good or evil life. Thus man is given the knowledge that his works will pave his way to high or low degrees when he has passed the change wrongly called death. "As he doeth, his works shall follow him." Each wrong done to himself or fellowman will enter with him into spirit life, to be atoned by efforts and sufferings of mind.

and accept these teachings; but, on the other hand, a stamp of weakness to hesitate to seek every avenue of knowledge offered for gaining truth regarding the higher life.

He who drifts idly will find that his old idea of "heaven's golden gates" are not substantially as he had been taught by the priesteraft, but are spheres of brightness and activity that only admit of his entrance from gloomy spheres after he has been able to lay down the load of infamy he falsely believed had been loaded upon Christ. Spiritualism benefits man by giving him these facts A man must, and cannot escape making restitution for his misdeeds, either while a mortal or after becoming clothed with the spirit body. No Christ has ever been able to carry another's wrong-doings. Keep these teachings treasured in your heart and you will the sooner find the open gateway to heaven or spirit realms. Called by what name you please it is one and the same place

a home for the purified soul. I have sought to plainly state these benefits in the hope that some one may be led to seek such. I leave my blessing with all who heed my words.

MORRIS LINDSAY.

Will Bear Telling Again.

A certain fort in the far West, so the story goes, was in command of a Major of artillery who was constantly lamenting that his favorite arm could not be more frequently used against the Indians. Finally one day he took one of the small howitzers, which defended upon the "lost sheep" as a brand where proceeded in high feather with the by man could know his desting man Captain and a Sergeant to a bluff on the beeds not the watchful eye of this bank of the Missouri, near which was "jealous God," as he who knows the eye encamped a band of friendly Indians. The gun was duly loaded and primed, the fuse inserted, and the mule backed to the edge of the bluff. The Major remarked something about the moral effect the exhibition was likely to produce upon the Indian allies, and stepped gaily forward and applied the match.

The curiosity of the mule was aroused. He jerked his head around to see what was fizzing away there, and the next second his feet were all bunched together and making forty revolutions a minute, while the gun was threatening everything under the canopy within a radius of two miles with instant destruc-The Captain shinned up the only tion. available tree. The Sergeant threw himself flat on the ground, and tried to dig a hole with his bayonet, while the fat Major rolled over and over alternately invoking the protection of Providence and cursing the mule. Finally the explosion came, the ball going through the roof of the fort. The recoil and the leap of the mule carried both over the bluff to the bottom of the river. The discomflited party returned sadiy to

Shortly after the chief of the Indians appeared and announced briefly: "In-

un go home." Questioned as to why, he thus ex-plained: "Injun ver' brave, help white man. Injun use gun, use bow arrow, use kuife; but when white man fire off whole jackass, Injun no understand, no taink right. Injun no help um fight that way."—[Toronto World.

Spiritualism. No one should keep silent."

Professor de Morgas, Fresident of its Mathematical Society of London.—"I am perfectly convinced
that I have both seen and heard, in a manner
which should make unbelief impossible, things
called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the
ground firm under me."

Dr. Robert Chumbers.—"I have for many years bases that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a Letter to A. Russel Wallace.

Extract from a Letter to A. Russel Waliaco.

Professor Hare, Emeritus Professor of Chemistry
in he University of Pennsylvania — "Far from abating my confidence in the inferences respecting the
ag noise of the spirits of deceased mortals, in the
manifestations of which I have given an account
in my work, I have, within the last nine months"
(this was written in 1858), "had more striking evidences of that agency than those given in the work
in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses.

In short, the testimony has been so abundant and consantaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.

given up."—[Clerical Journal, June, 1862.

Professors Tornedom and Edland, the Swedish Physicists—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."
[Aftenblad (Stockholm), October 30, 1879.

[Aftonblad (Stockholm), October 30–1879.

Professor Gregory. F. R. S. E.—'The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomona, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain.

I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.''

Level Brownelson.—"There is but one question I

orance and imbecility to investigate powers. there is overwhelming evidence, and it is too late to deny their existence

there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academic Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are aiready known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require farther confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men there referred to

cates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men there referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.

itualism.

Dr. Lockhart Roberison.—"The writer" (i. e Dr. L. Robertson) "can now no mere doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere ascrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and decied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nauses William Somier.—"No one can doubt that Lockhart Roberison,-"The writer" (i. e Dr.

published in the Dialectical Society's Report on Spiritualism, p. 24.

\*\*Name William Semior.\*\*—"No one can doubt that phenomens like these (Phrenology, Homeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stopit, And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1564, p. 389: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer is spiritual power and manifertations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messes. Longmans, and he authorized the publication, under laitials, of one of the striking incidents there given, which happened to a near and dear member of his family.

\*\*Baros Car dis \*Peel (Munich) in Nord and Sund.\*\*—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible, (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room laids for the tioy morsel of slate pencil. (3) That the writing is not writing. (6) The writing must be actually done at the time. (4) That the addition the answers are exactly piritualism, p. 24.
Nassau William Senior.—"No one can doubt that

What is Said of Psychical Phenemena.

J. H. Fichie, the German Philosopher and Anthor.—"Notwithstanding my age (83) and my exemption from the convivorsiese of the day, I feel it
my duty to bear testimony to the great fact of
Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced
that I have both seen and heard, in a manner
which should make unbelief impossible, things
called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the
ground firm under me."

De Febru Chamber. "I be to the converges of the interpretation of the mistakes sometimes made.
These beings are, therefore, although invisible, of
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These beings are, therefore, although invisible, of
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These beings are, therefore, although invisible, of
the mannature or species. It is no use whatever to
fight against this proposition. (9) If these beings
speak, they do so in human language. (10) If they
are asked who they are, they answer that they are
special species. It is no use whatever to
fight against this proposition. (9) If they
speak, they do so in human language. (10) If they
are asked who they are, they answer that they are
special species. It is no use whatever to
fight against this pro

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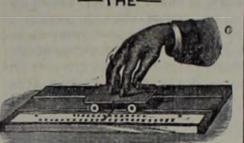
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# SPIRIT MESSAGES

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

I am Cora Potterson; my home is in Reading, Pennsylvania. My father is William Potterson, and my mother Katura. I have two sisters and one brother. I was only a girl when I passed over, and have gone but a few years. Dear parents, Grandma and aunt Hannah are with me; they are happy, and still have a love for the old red farm. You know, mother, the red farm house was the home of your childhood. Poor old Zip! that was a sad fate. I mention this, dear ones, to let you know that I am near you very, very often.

Mamie, help me; I did call on God, but in the right to judge of his earth's sur- Can the swiftly flowing waters stagnate? the last hour, help me to reach out now. roundings, with a positive knowledge Can pure love enter the portals of hate? Give my love to the children and to Gaston. of their justice.

I am Robert Dallam; I want to communicate with my mother. I learned a little of the way two years ago, when I was yet in the body. Mother, don't be anxious; they were splints of steel that caused my death. Give my love to all, and to Gertie. I am doing well, and would ask you not to grieve. I have found the true way. I wish to be remembered to Leander and the

4.

the letter to be sent. Everette and I have become firm friends, and Madame, the dear you look back over many years, I think you will remember me. You were but a girl. The Flemings, especially Lady Fleming, gave me that living, and I was pale and ill when you knew me. I remember the bright-eyed, bright-haired girl very vividly, and it is to her as a woman that I now come.

I am C. Neavitt Steele. I have dear ones in Washington, Baltimore, New York, and San Antonio. I made law a profession while in this world; many of my loved ones have followed a more sacred calling. Little Mabel is with us, and Fannie is doing well. I come to this earth to assure many of our loved ones who are seeking to know, that there are ministering spirits. I desire specially to reach I. Neavitt Steele, at present in New York. He is a musician and a clergyman, an earnest pursuer of your will. whatsoever he deems his calling. I am happy in Paradise, looking and waiting for the time when we shall be all together.

Written for The Better Way.

# Problems in Life-Human Rights, BY GEORGE A. DELEREE.

The Constitution of the United States of America propounds to humanity these words: "All souls are born free and equal." Yet from the standpoint of many citizens, they prove a felitious libel on human nature. The man that is born into the world of poor and humble parentage, does not feel that he has been placed on an equal footing in life their application to humanity at large. To prove their consistany we must take with it, it was said: up the question: "What is man and his requirements."

We find man an incarnated spirit, placed upon the earth as a scholar, to their many studies.

learning the lessons of youth? Why knowledge of life and its conditions, if so, does not wisdom prompt our actions, and experience show the necessity of these actions? Then man's spirit must be the cultivated and growing power of himself? his body cannot act without the will and energy behind it. Then the spirit man is the real man, and that which enriches the spirit, are the conditions of development of the real man.

Then what has material conditions to Written for The Better Way. do with the freedom of mankind? Riches do not always bring happiness. Can not we love as deeply without riches as with them? The trouble is mankind views life from a physical standpoint, and views the surroundings of physical life as the positive conditions of the spiritual or real life.

When we look at the bearings of life as demonstrated to us to day, and feel that earth's conditions are only a school of experience, teaching us the possibilities within ourselves, to make us fit for higher conditions of life. Can we not afford to suffer on earth for a short time, to enable us to bring out the affection of our nature, that will cause us to extend our love and sympathy to those now passing through the ordeal that we have just emerged from? Material life I am William Keefer; I desire to reach is the first stage of spiritual existence Mary Keefer, my wife. O, Mamie, if I that we are cognizant of to day, and we had only done better! Dear, dear Mamie, have to outgrow all our animal propen-I never appreciated you until it was too sities to realize that we are a spirit, and late. Now I am here, torn by my own that spirit is the real or inner man prothoughts. O, Mamie, Mamie, tell those gressing through the environments of on earth to lead a better life. Surely a our earth existence, hence man must cooling drop of divine forgiveness would learn of his spiritual self, and his possiquench my thirst, yet I must compensate. bilities as a spirit before he can claim Can meadows be green and leave no showers?

We do not claim that man gets justice from man, or all he is entitled to on From untill'd land or the rock-cover'd plain? earth to-day. Yet we do claim his spirit is born free and equal in all things, and his life to-day is only the expression of his pure soul, according to its unfoldment from the conditions that environ it to-day. He is only a pupil in life's unfoldment, and when he learns | For souls who are seeking the higher way. to unfold in spirit and thus control the animal of his nature. It will make but little difference to him whether he was And bring true tidings of our home above. born in earth life of rich or poor parent-I am Harry Sheffield; passed away from age, he being a pure soul in his soulthis earth many years ago. My home was nature, is linked to divine principles. in Birmingham, England. I was a long And his freedom consists in permitting time curate of a village church, and, as him to unfold his soul-nature as he such, I will be remembered by Madame choses to his higher conditions of life. as well as on some other subjects, and in Thompson. I desire to aid her, and will Poverty or riches does not prevent your do so in the matter of writing. I impressed progressions in your spirit nature. Gifts of worldly things does not count any more to the one that has them to give, than the willingness to give does from old mother and sister and little one are also those that have no gifts to bestow. The about, and wear long faces and act genernear to assist in the loving message. If desire to give make the worthiness that ally in a way that would make every well deride or oppose his work, he is not afraid unfolds the good within. Love in ac tions often counts more than earthly gain, and all have the faculty of love within their own souls, it costs nothing, and when given away it is replaced by holier love from the pure unfolding soul Principle is the guiding star of life, oh let that star shine through your organism; let humanity point to you as the light that leads them on to higher conditions in life. Without money or price let your love flow out in sympathy to your fellow man. Be his instructor and angels will gather around your physical form and bring you divine and higher call is made and your physical body is cast aside, and the soul stands forth in its shining robes of purity and love, you will realize the problem of your soul's worth and its beauty in unfoldment. Therefore, you that are born of lowly parentage, respect your-selves. You are a creature of life, linked to divine thought, free to act

Poverty is only in the ignorance and superstition of life, false teaching keeps "Haley," I said, you poor, and false teachings come from ignorance or the undeveloped condition of your teachers to the truth and proper conditions and possibilities

of the human soul. Then make thy life bright every day Discard all sorrow from thy way Depression only has the right To act; when will has taken flight.

Man is born free, to act, to wield No power on earth can make him yield Thus thro' his life he holds the sway To make a triumph, of each day,

## Is Spiritualism Dangerous, Immoral or Wrong?

A correspondent of the Medium and Daybreak (W. C. Stokes), furnishes it with a brief report of an address deliv- his life. ered by the spirit-guides of Mrs. Yeeles with his rich neighbor, and thus these words seem to condemn themselves in sion that Spiritualism is dangerous, have determined to have nothing to do

"Man is a spirit; therefore it must be dangerous to have to do with man! Spirit has ever tried to demonstrate itself on this earth-plane; not only in wan power, which God is ever ready and Who begrudges the time spent in willing to bestow upon his children of earth through his ministering spirits.

the change in your opinions, has time matured your spirit and changed your views, or are you wiser from the fact of educational persuits? Why do we change our views, our likes and dislikes, are we not the same individuals? Is it because we have grown wiser in our knowledge of life and its conditions, if so does not wisdom property our actions. If the could we only show you the beauty, the love, the vitality that is ever being poured upon this world of yours to influence man to lead a higher and nobler life. Is that dangerous, teaching? Is that wrong? Is it of the was going to die. At that time no one was allowed to leave the army for a visit to the North, except one was allowed to leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are going to die. At that time no one was allowed to leave the army for a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are going to die. At that time no one was allowed to leave the army for a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are if the visit to the North, except one was allowed to leave the army for a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are just that the was going to die. At that time no one was allowed to leave the army for a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are just to the North, except one was allowed to leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are wisit to the North, except one was allowed to leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are the occur." Is that the was going to die. At that time no one was allowed to leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: "Now, Marcy, you say you are the occur." Is a dead comrade. I saw Marcy and said to him: "Now, Marcy and said to him: "Now, Mar

Song for the Circle Room,

BY "PRIESTESS. [Air-" Greenland's Icy Mountains,"] In joyous expectation To greet with glad elation The spirits pure and bright! Oh, sing a joyful greeting To souls from sorrow free, And grace this happy meeting

With sweetest harmony! Our Father's love hath crowned us With blessings wise and kind, Though darkness seemed around us And earthly eyes were blind! Now words of love are given And tidings from afar-For lo! the gates of heaven

Before us stand ajar! We gaze in happ wonder At that sweet paradise-The curtain's rent asunder That once did veil our eyes? No longer are we parted From dear ones gone before-No longer heavy-hearted-Our separation's o'er!

Written for The Better Way.

Inspirational Poem

BY ALLIE LINDSAY LYNCH. Can the desert bloom with rarest flowers? Can modest virtue with vice claim akin? Can truth and honor walk in paths of sin? Can a wise man hope to raise golden grain Can wisdom be weighed in the dullard's scales? Narrow minds are swaved by priestcraft's tales.

Seek to glean the truth from the angel band, We have come to earth from the summer land-We have come to enlighten, proclaim and prove, That spirits immortal do onward move, We have opened death's door and sent a ray We bring you knowledge and show unto men Faith is not needed, and life has no end, Drawing near we would fill your souls with love,

## Doctor R. G. Ingersoil. [N. Y. Commercial Advertiser.]

Col. Robert G. Ingersoll has ideas on doctors, and physic, and medical treatment connection with the illness of his friend, Mr. Conkling, he said :

There is altogether too much gloom about man sick, and is bound to make a sick man worse. I believe many a man has been hurried across the dark river by his horrible, soul depressing treatment, who might have become well and strong and useful, if he had more sunshine and fresh air in his room, or the odor of flowers to offset the smell of the drugs, and smiling, hopeful countenances about, instead of woe-be gone visages, whose every glance betokens the loss of hope and the belief in the speedy dissolution of the pain-racked patient.

I had a friend once named Haley, a royal good fellow, of whom I thought a holy thoughts, that will approve of royal good fellow, of whom I thought a your walk on earth. Then when the great deal. On one occasion I received word that my old friend was dying and wanted to see me, so I went over to his house. I met his wife, and she had a face as long as the moral law, and ten times more uncomfortable. Well, I went to see Haley, and there he lay counting the moments in a bitter fear that each would be the last. I don't know what particular disease he was troubled with, but either that or the medicine had turned him a

> "Haley," I said, "I'll be hanged if I'd want to die with such a complexion as that. You would be a pretty plight to go mooning about the other world looking like a Chinaman !" I went on for a few minutes, when the poor fellow began to enter into the spirit of the subject himself, and I showed him his face in a mirror, and that brought a smile. Then I turned to his weeping wife and told her to cheer up, that Haley was not going to die; that he was good for twenty years to come.

> "The trouble with your husband is, that he is scared to death," I said. "You all come in looking so downcast and sorrowtul that you give him the impres ion he is done for, and take away all his courage to ight against the sickness.

> Well, the result of all this was that Haley commenced to mend, and time and again since then he has said that my visit saved

> On another occasion there was a Major in the army whom I knew very well. He was taken ill, and believed he was going to die. I believed he was simply homesick, or something of that sort. Well, I wrote

placed upon the earth as a scholar, to learn the conditions of earth life and its planetary laws, that he may be better planetary laws, that he may be better fitted to act in accordance with wisdom and knowledge as he progresses onward and knowledge as he progresses place a year after his funeral. It was a description of his widow's second marand knowledge as he progresses onward in life; how many children feel at the early stage of their school education the usefulness of their many studies. Yet to raise him up. If you see your brother in need of your sympathy, go wrap the mantel of love around him and knowledge, and years progress their knowledge, and years progress their whowledge, and year after his funeral. It was a description of his widow's second marriage. There were a good many more people at the wedding than there were at the funeral. Well, this treatment had the effect to change the current of the Major's thoughts. It broke up his hallucinations, and he recovered and did good service during the way, and lived a happy life for lives, they then see the usefulness of that you cutivate the good spiritual ring the war, and lived a happy life for years after.

Then there was a man from our town arth through his ministering spirits.
"Spiritualism immoral! Oh, friends! that he was going to die. At that time no

Sensation in Albion, Mich. One of the most remarkable and won

derful cures that has been performed since the Christian era, is in the case of Mr. Geo. Young, a highly respectable citizen of Albion, Calhoun County, Mich. The following is what Mr. Young says:

"For many years I was stricken with a disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease; but after I had paid out a great deal of money, they said I must die, and that very soon. Just at this into my hands (I was no believer in Spiritualism), and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. commenced to take them, and in a very short time I began to improve, and to day I am as healthy a man as there is in Mich igan, and can do as hard a day's work, and I know that Dr. Dobson cured me. took four months of his treatment; two months after I was well, and it has nearly, if not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slatewriting seances, which, to me, was wonderful. My cure made an excitement in our town, and by its means Dr. Dobson has had over 100 patients here, and he has been successful in curing, or greatly bene-fitting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. B. Dobson, of Maquoketa, Iowa, for assistance—the man that saved me from a premature grave. It is through him and his spirit band of doctors that I am alive.

Albion, Calhoun Co., Michigan.

The foregoing is but one of many similar testimonials furnished Dr. A. B. Dobson, of this city. His disciples number thousands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have testimony being "entirely cured," or "greatly benefitted." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one; and cercess that has crowned his work during the last few years of his residence in this city.

'Tis better to die, some of 'em say, Than to be cured in sich an irreg'lar way. -Maquoketa (Iowa) Record.

# A Good Sign.

When the Catholic Church is laboring, as now, to destroy the public schools, it is a good sign of the times to see Protestants. Spiritualists, Liberals, and others uniting or the defense and preservation of these colleges for the children of poor men.' We can do without churches well enough; the fewer the better, and if there were none at all, the nation would be the gainer. But the public schools we must have, and the man who opposes them is an enemy to free institutions, and he had better go and live in some other country.

At the present time the schools are in danger of being destroyed in many places, by the bigoted opposition of the Catholic Church, as will be seen by the following extract from the speech of Professr Town-

F. T. McCarthy, of Boston, says: 'The public school is subversive of the rights of individuals, families, and of God himself. They say 'the State has no right to teach.' The public school system of America is a national fraud.' That's what Jesuitism is, and that's what rules the Roman Catholic Church of the United States. They think this the time to go ahead with their plans, as Boston's school committee has not manhood enough to stand up for what is right. The only two member's who absolutely re fused to do this wrong were women, the only women on the board. Their independence and sagacity will be remembered in history. They show the fitness of some women, at least, to use their rights.

"The ultimate object of the Jesuits is the subjugation of America to Romanism, and the right of the Pope to rule the world must be instilled into the boys. The oath of the cardinals and bishops of the Roman Catho lic Church was then read, also the oath of his obituary, and went to see him in his the Jesuit. We've been slow to move, the speaker said, and so are the gods. May we "Major," said I, "you are so sure of dying that I have written your obituary and
want to read it to you." He protested,
want to read it to you." He protested,
and it is harder to banish them from this than from any other country, but the American people are an inventive people

press of this country on their side or under their control. I know what I lay myself open to, but I am going to say it all the same. One Boston newspaper, whose motto is, 'for revenue only,' has many Catholics on its staff, another chief editor although a Protestant, has a Catholic wife and still another of Boston's leading paper has about half Catholics on its force, and the New York Independent has apparently sold out to the same influence. One of Boston's male teachers has gone over to Catholicism, and one of her lady teachers has consulted me three times about changing from Protestantism to Catholicism, t save her place. Why not wipe out this evil before it is too late? Why talk of tariff, civil service reform, the fisheries until this is settled, as to whether the American people or the Pope at Rome is to rule this country?"-[Boston Investi-

# Amens Make but Little Rattle.

"My beloved brethren," announced a preacher from his pulpit, "on sabbath morning next a collection will be taken up for our blessed Feejee mission." "Amen," rang fervently through the congregation. "And I would add," went on the preacher, "that 'amens,' however resonant and sincere, make but little rattle in the contribution box." How Gas was Found,

The Big Newburg Gas Well Located by Oc-cult Agencies. How the Spirits of Two Former Clevelanders are Alleged to have Revealed the Secret Through Rowley's Telegraph and now the Result Proved the Correctness of Their Revelations.

There is a story connected with the big gas find at Newburg that will give delight to the lovers of the mysterious, and will not be without interest to matter-of-fact people, who will see in what occurred nothing more than a remarkable coincidence. It has been stated that the big gas well was located must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell aid of his divining rod, but that is not the case. Mr. Latimer did locate a gas initials of which, "I. H. N.," are enwell out there which was drilled to a depth of nearly 2,300 feet and very little gas found, although Mr. Latimer insisted to the last that the gas was there if the hole had only gone a little deeper. The fact is, the Newburg roarer that was developed Sunday night was located by Mr. W. S. Rowley by means of his "occult telegraph," through which he obtains messages, as is claimed, from the spirits of those who have lived and passed away from earth. It happened more than a year ago, when there was much local excitement movement on foot to sink wells in this locality and ascertain if gas could be Canada, England, France, India, Aufound, that Mr. Rowley and several stralia and New Zealand. The memother gentlemen were experimenting with the machine in the house of a prominent citizen, and communications from various spirits were received. Finally communications came, as was represented, from the spirits of the late Randall P. Wade and ex-Mayor Nate Payne, to the effect that they still took a great interest in the material prosperity of their native city, and that they would prosecute investigations and as cer ain if there was any natural gas in the vicinity that could be reached and obtained in profitable quantities. The matter was then dropped, but a few evenings subsequent another communication was received in the same way never heard of such a case-the uniform and from the same source, in which it was set forth that Mr. Wade and Mr. Payne or their spiritual entities had looked into the gas question and had found that in certain localities immense reservoirs of natural gas existed undertainly he is richly deserving of all the suc- neath Cleveland, some of them being accessible and capable of supplying im-mense quantities of gas. Being asked He is warm hearted and generous with his friends, while with those disposed to his friends, while with those disposed to his work he is not afraid the territory out in Section 1. The strength of love, tied with a bit of purple in the place where the to signify royality, was adopted by this ten as a badge of sisterhood. A member of "King's to locate the best spot to drill a well, most sick chambers. People tiptoe in and He is warm hearted and generous with they indicated the territory out in Newsaid further that the gas was at a depth of about 1,800 feet below the surface. Among those who were present when these communications were received was Mr. J. F. Strong, a well-known in Psalms, who is described as "all glorious within." Each of this original "ten" formed other "tens," and so insurance man, who is a profound believer in these occult manifestations. He was convinced that what had been stated in the communications about gas was true, and proceeded to put the in-formation to practical use. He endeav-ored to interest some of the Standard oil people in the scheme to sink a well on the Jewett farm at the place indicated, but they preferred the opinion of Professor Orton to that of hypothetical spirits, and scoffed at the whole business. Mr. Strong persevered, and finally secured the aid and co-operation of sev eral gentleman of wealth, Mr. George Howe, Mr. Thomas Axworthy, Mr. W. H. Van Tine and others, and operations were begun. They were for a long time unsuccessful and discouraging. send, at Farmington, Mass., on the 17th The well went down 1,500 feet, and no st:
"The 47th article of the Popish encywell, and the driller finally lost his cools in the well and co under the charge of the church.' Another authority says: 'Let the public schools go where they came from—the devil.' Father He consulted his oracle, the mysterious telegraph of Mr. Rowley, again and again, and was told to keep on for the

# plenty of natural gas for Cleveland if it was looked for in the right place.— [Cleveland Plain Dealer. Stray Thoughts.

gas was struck, as Mr. Rowley's ma-

chine said it would be and at the depth

out or not remains to be seen, but Mr.

Strong is more than ever convinced

that his spirit friends did not deceive

him when they told him there wa

Controlling spirits and guides assume names of less value and importance as the medium unfolds in spirituality. Vanity plays a great roll as yet among our wouldbe apostles and revelators. Self-study shows up the absurdity of being controlled by ancient spirits, when those of the nineteenth century are more adaptable to our needs and in harmony with our thoughts and feelings-like attracting like, and nothing more.

Worldly wise and great men often betray their littleness of soul by their material transactions-true greatness consisting of external or worldly humility and nobility of thought and action toward others.

That which has been conquered by love is absolute, while a victory gained over others by forced measures or favored circumstances, is but temporary, and often reacts for a total defeat on part of the first

The greater an undeserved humiliation, the more sway it has for an opposite effect -nature requiring an equilibrium in all things, to even the individual affairs of

Resisting temptation is abnegation, for it is only our weaknesses that need com-batting, and where none exist there is no

Those who ruin a brother mortal's prospects in this life by a slanderous tongue, or that which may retard his progres otherwise, become responsible for the damage that may arise out of the same, for the law reacts on the slanderer in ratio to his uncharitableness, selfishness, hatred, or whatever impulse may have impelled him to the act,

A. F. M. The King's Daughter.

A New Organization of Women for Good WORK.

A new organization for women is attracting attention in some of the cities of the country. Twenty thousand Daughters of the Knights are now decorated with the emblem of the order, a Maltese cross of silver suspended by a purple ribbon, and are carrying out the objects of the society-to do good and help all-with a success that was not dreamed of. The name of this order, which is growing faster and faster every day, is "The King's Daughters," and the motto is "In His Name," the graved on the badge.

The good done is performed quietly and without ostensation; no trumpets blare when a kind word is spoken to one in distress, cymbats do not clash when charity is extended, and heralds do not proclaim the fact when good is done "In His Name."

The organization is two years old, and the members do their good work in secret. Mrs. M. L. Dickinson of New York is the general secretary. Two years ago there were 10 members; today 20,000 names are enrolled upon its lists. There are circles in 38 States, in bers include women belonging to the wealthier classes, as well as the poor shop girls, and is purely unsectarian. A year ago the society had not been regularly organized, but now there are president, vice-president, secretary and correspondent, central councils circles and "tens."

At New York, Fifth avenue belles and matrons, ladies of all ages from the snowy-haired great-grandmother to the daughter of sweet sixteen, ladies from many contiguous towns and remote distances meet with one common interest. and each woman wears the little Greek

Ten ladies, two years ago, agreed to take Dr. Edward E. Hale's system of "Ten Times One" for Christian work, with the watch word "In His Name." They also adopted Mr. Hale's motto to-

Look forward, and not back; Look out, and not in; Look up, and not down; Lend a hand.

The little Maltese cross with "I. H. ten as a badge of sisterhood. A mem-ber suggested the name of "King's Daughters," after the King's daughter

are now "Auti Gossip Tens," tens that sing, tens that sew for the poor, tens to visit hospital, the "Heart's ease Ten." who cultivate pansise for the hospitals; the 'Quiet Tens,' the "Courteous Tens," the 'Old Maids' Tens," and the "O'd Ladies' Tens," whose youngest member is eighty years of age.

Any woman may become a daughter by writing to Miss G. H. Libby, No. 18 Washington place, New York, for the All that is required of her is to join a ten, or form one and report it to the society. The whole ground work of the sisterhood is "loving kind-ness" and gentle deeds done "In His

# Plain Irish Talk,

When the Irish people, generally have the courage to talk about the Pope, as does one of their number, (Mr. Finerty of Chicago,) they may be in a condition to obtain the rights they are struggling for:-

"For the last 700 years the Irish people have been suffering the tortures of the gas was there. He finally succeeded in damned because of Papal interference in inducing his associates to drill another Irish affairs. Next to England, Rome has been Ireland's greatest political enemy, and it is on questions of politics now alone. well, and just when they were about to abandon it as a failure, the big vein of and not on matters of faith, that I am speaking. To have the homes of Ireland predicted. Whether the gas will hold levelled to the ground, the fathers, and the brothers, and the sons butchered; the wives, sisters, and daughters outraged; the infants piked or bayonetted, and all promiscuously starving, is a combination or horrors before which the devil himselt must stand appalled. If that is a legitimate Government and Pope Leo XIII. maintain that it is, then legitimate Government springs from devils and not from God, and should be opposed, whether the Premier of England or the Pope of Rome is its mouthpiece.

The Pope of Rome has no right to damn me or any other Catholic. His last utter-ance is an outrage on Irish Catholic manhood and womanhood. The Pope of Rome the head of the Catholic Church, is in all matters of religion supreme; but the Pope of Rome, an Italian Prince, with an Italian policy to carry out at no matter what expense to the other Catholic people, is a fair subject for Irish criticism, and it is from this standpoint I criticize him. I am a Catholic, I am a believer in the Catholic hurch, but I am an Irishman, not an Italian, and I am not to be sacrificed for the needs of Italian diplomacy."

# Dead Bones.

The religious world ought to rest easy now. The bones of that old Archbishop of Canterbury, Thomas a' Becket, have been found. They were in a rough stone coffin beneather the Canterbury Cathedral. A mark has been discovered on the crown of the skull that is said to correspond with the sword-cut the Bishop received which took off the top of his scalp. Thus is Becket identified. What pains the world does take to prove the material side of things! If half had ever been given to find the eternal part of man, no attention would now be bestowed upon the decaying timbers of his earthly abode. Not even lation can get quite away from the bones and ashes of this fleeting life. The prob-lem of immortality seems to be one that the majority of mankind would not solve if they could; but at the same time they have a curiosity in the matter that they prefer shall not grow dull. Not all whe are convinced of the soul's endless being are brave enough to say so; there is a charm on the borderland of false that many persons do not try very hard to resist.—[Two Worlds.